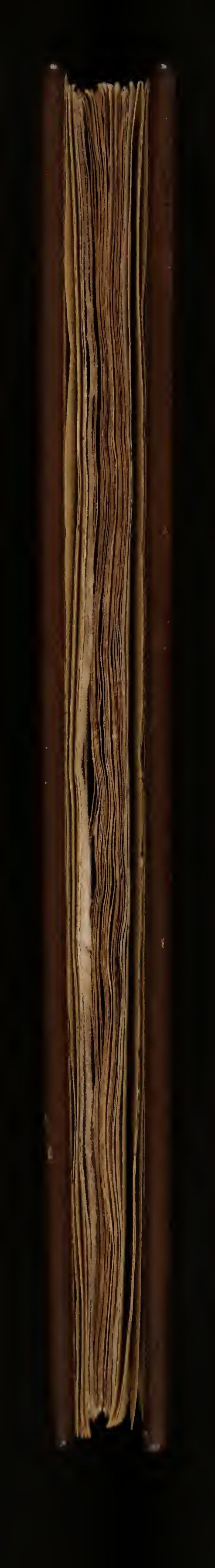


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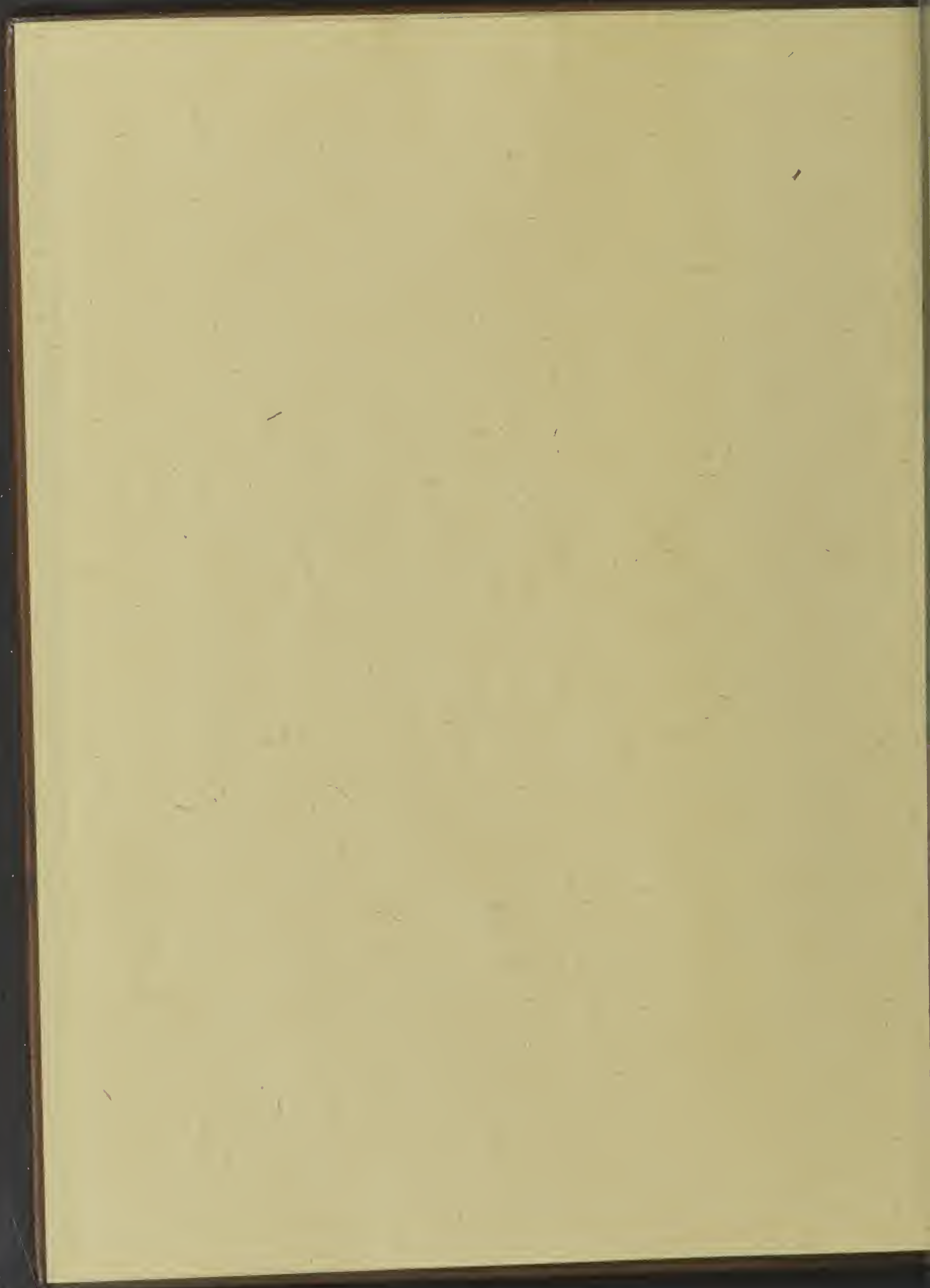


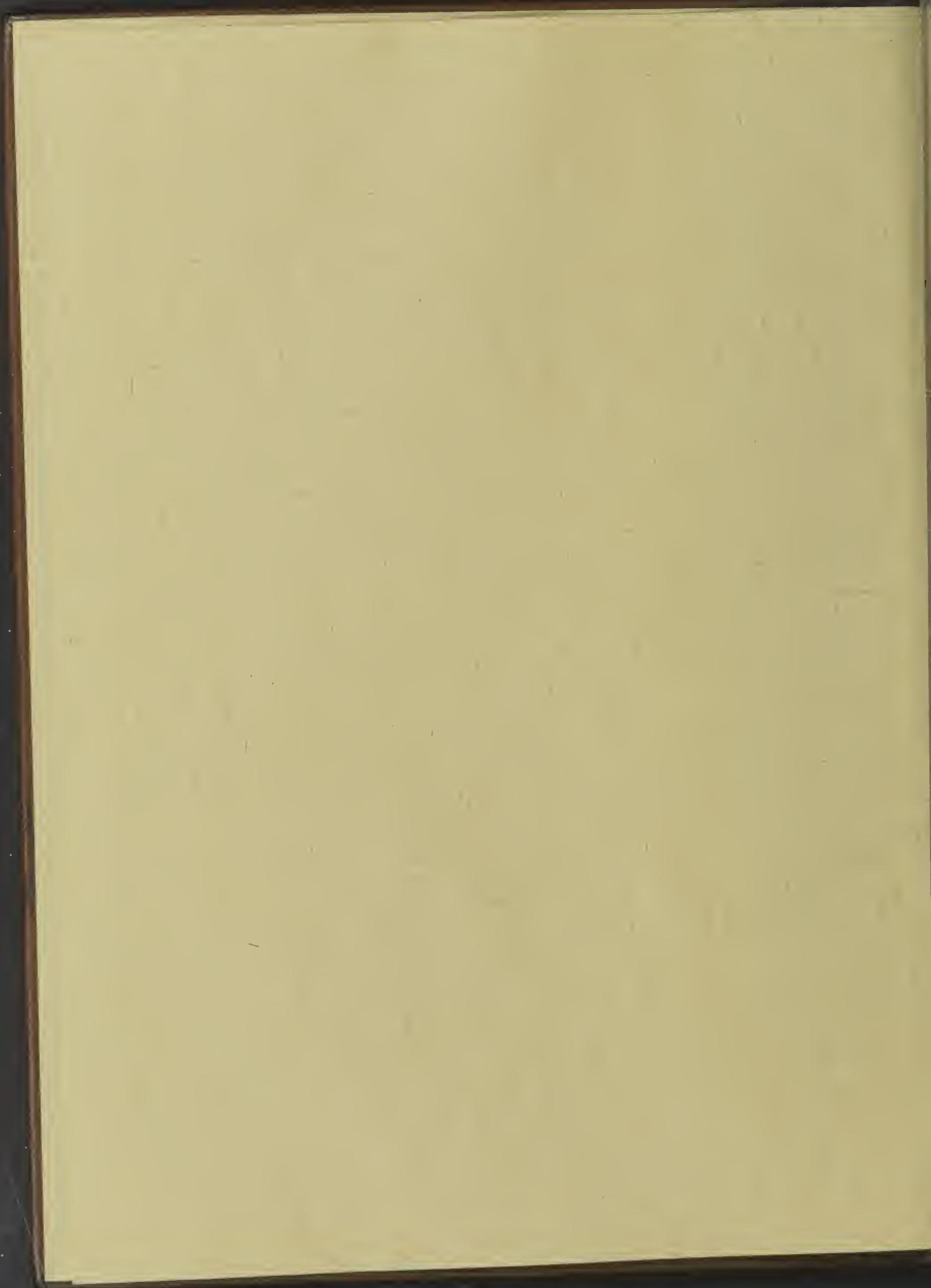


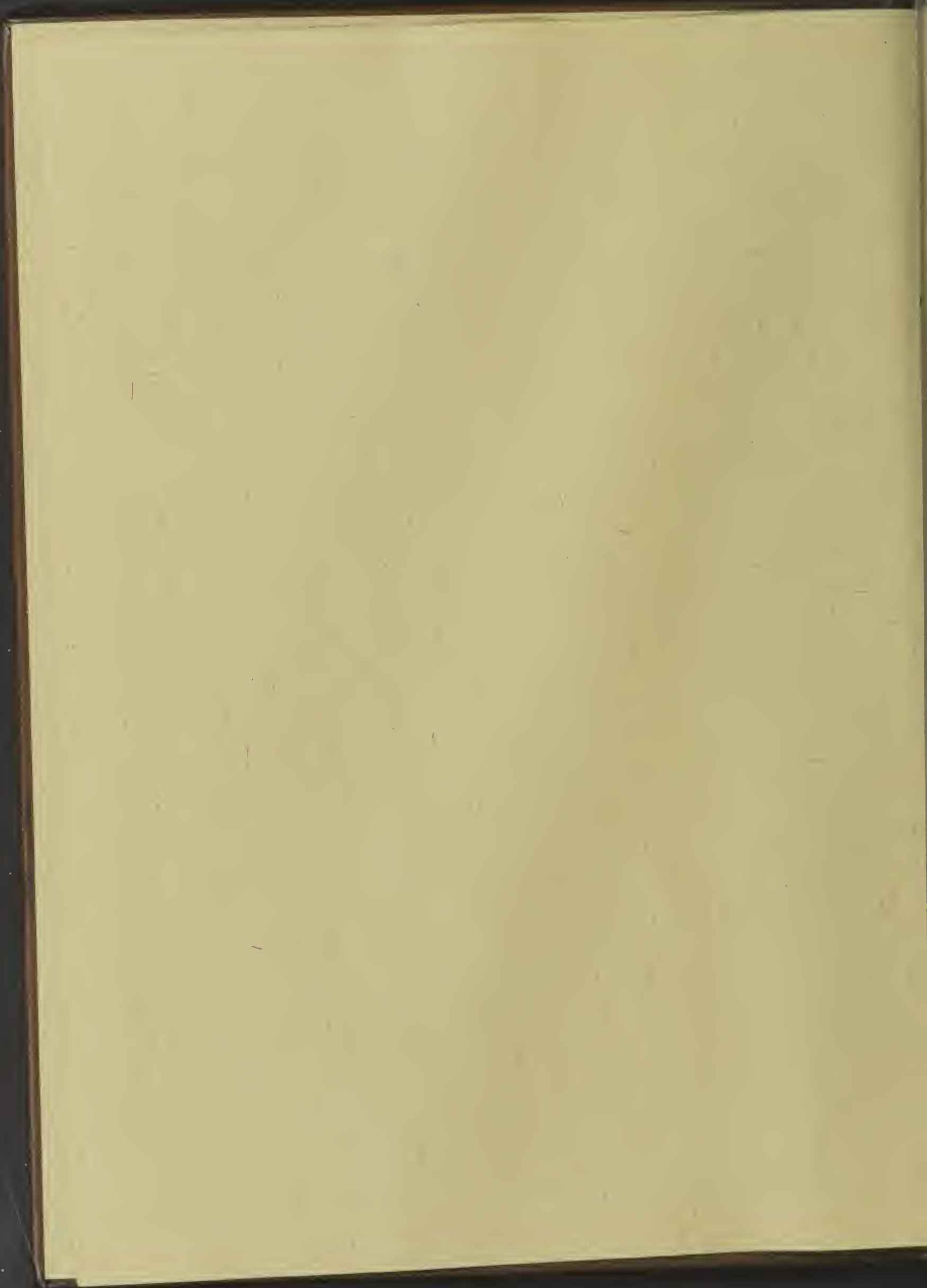


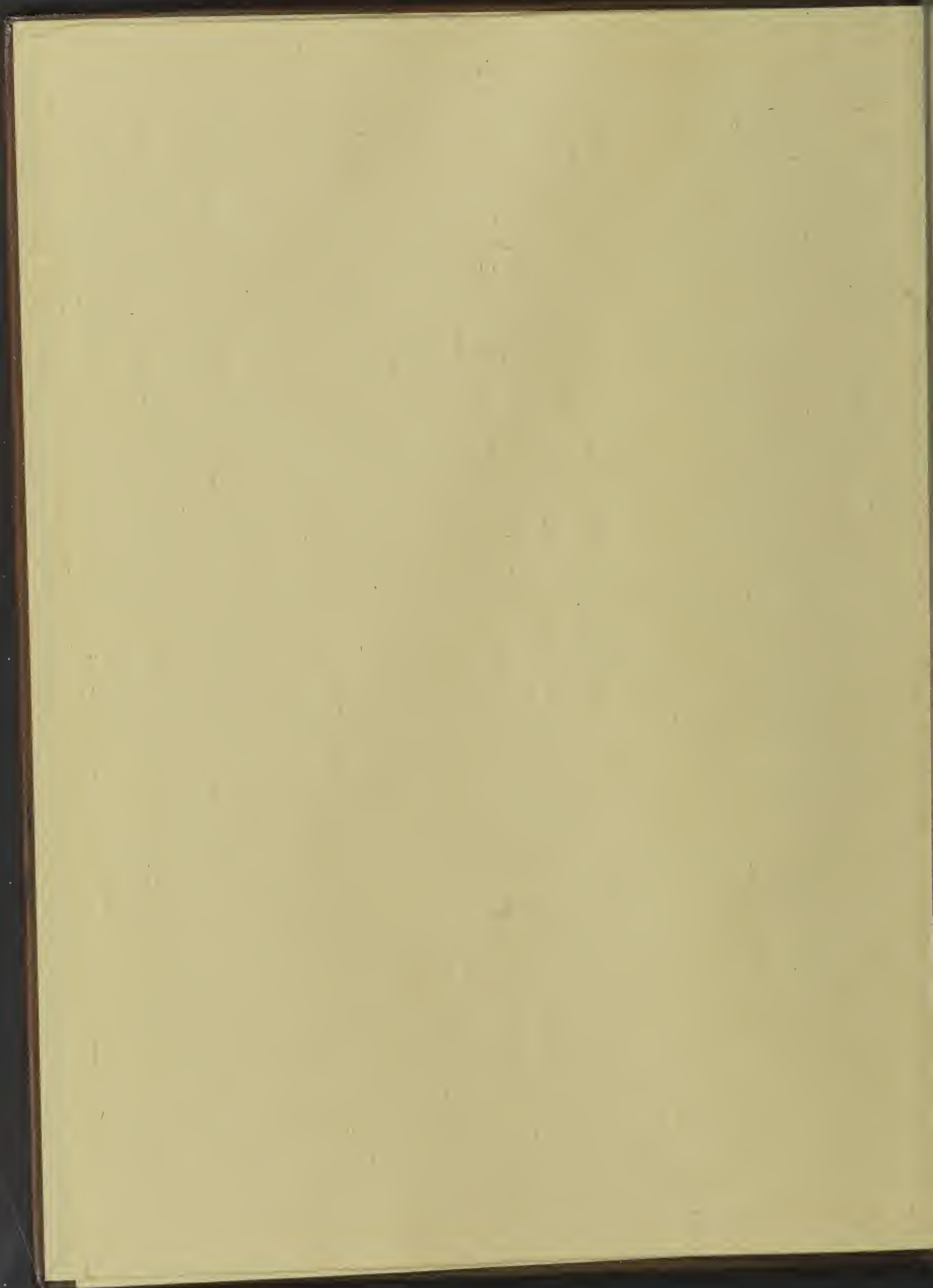
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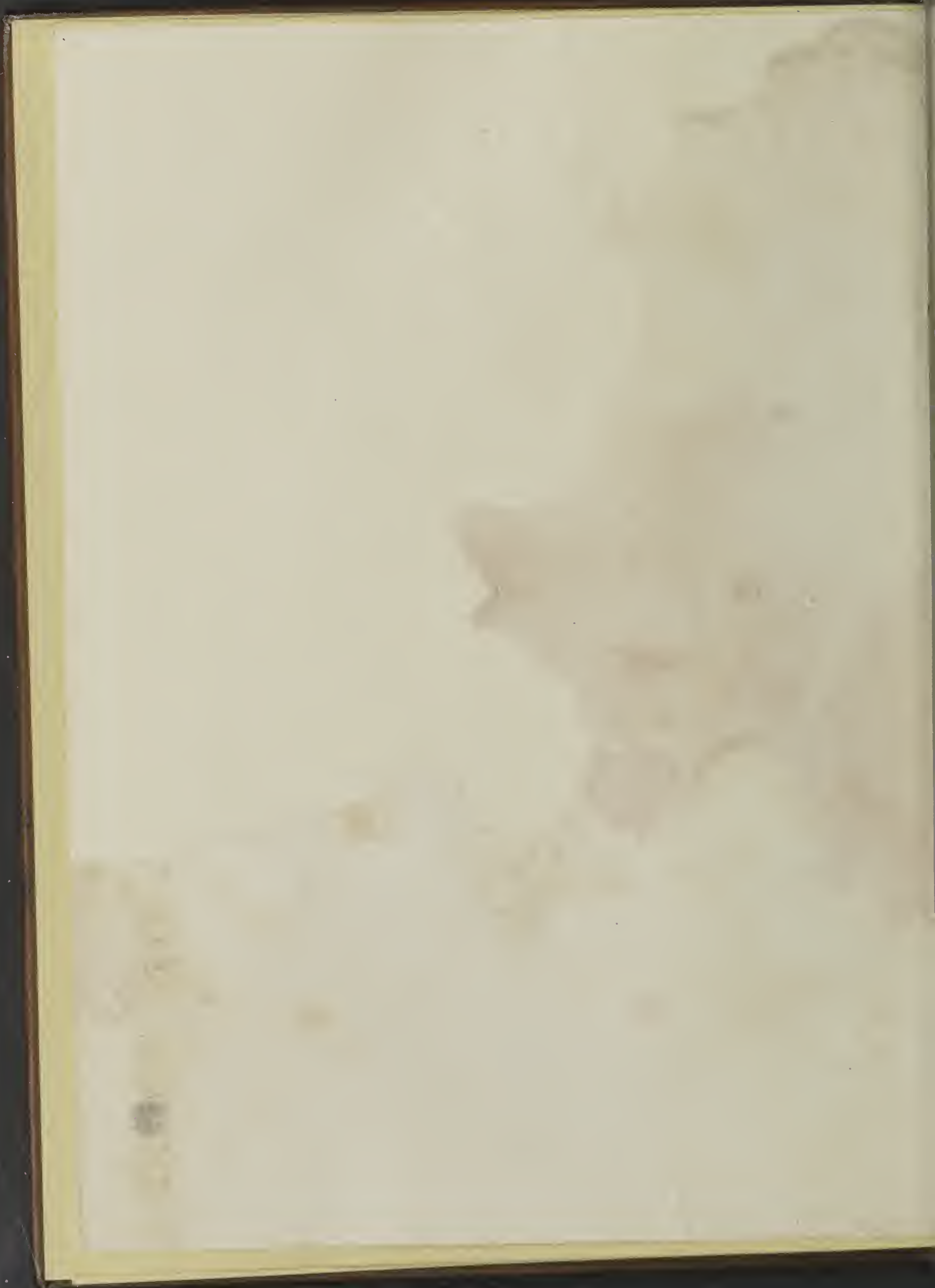
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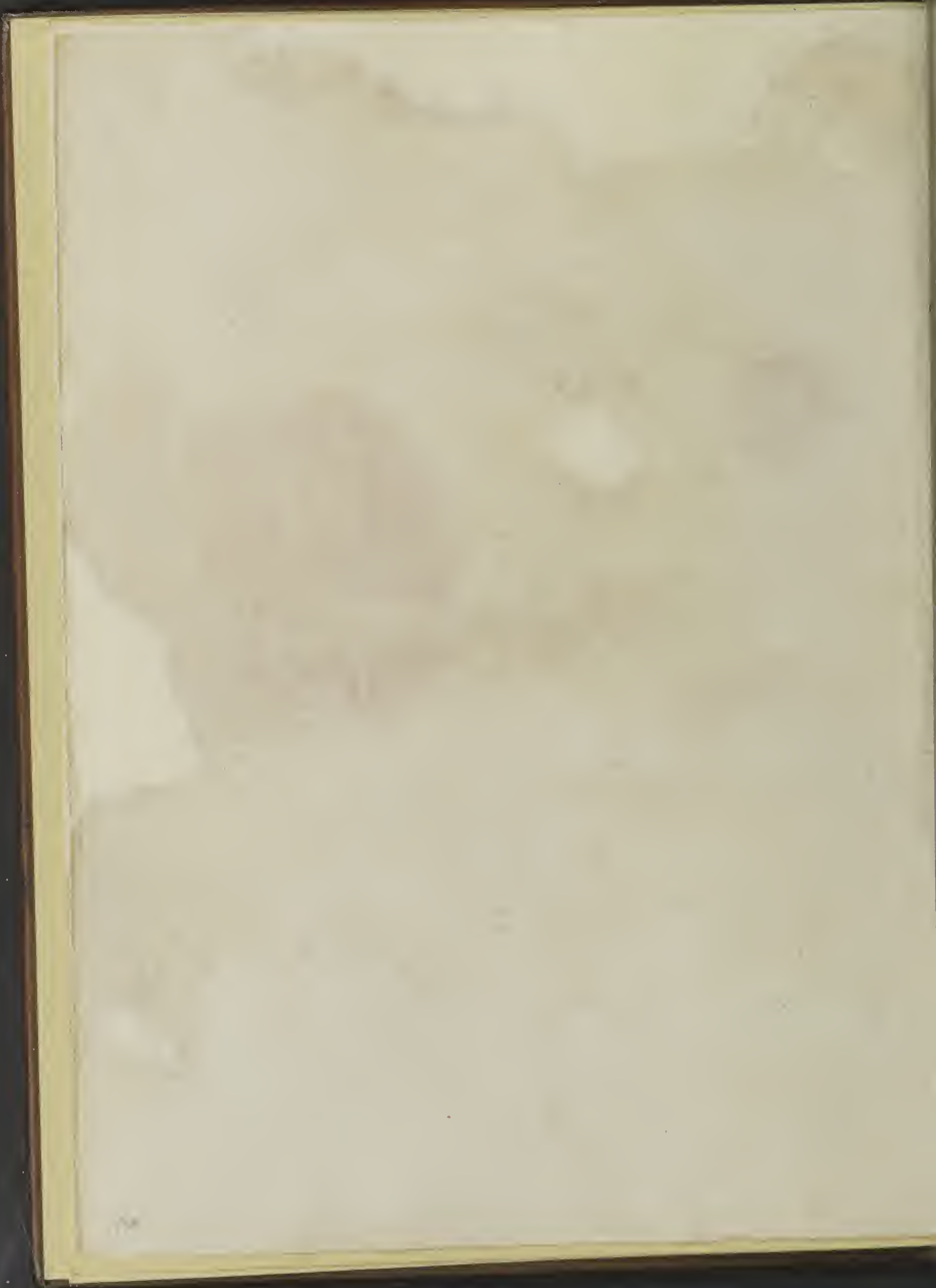






SHILLER.

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A Small

TREATISE

OF

Sicknesses and Diseases

FROM

Witchcraft,

AND

Supernatural Causes.

Never before, at least in this comprised
Order, and general Manner, was the
like published.

Being useful to others besides Physicians,

In that it Confutes

Atheistical, Sadducistical, and Sceptical
Principles and Imaginations.

LONDON, Printed by J. Dover, living in
St. Bartholomews-Close, 1665.

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DAIMONOMAGEIA:

A SMALL

TREATISE

OF

Sicknesse and Diseases

FROM

Witchcraft.

DEFINITION.



Disease of Witchcraft is a Sicknes that arises from strange and preternatural Causes, and from Diabolical Power in the use of strange and ridiculous Ceremonies by Witches or Necromancers, afflicting with strange and unaccustomed Symptoms, and commonly preternaturally violent, very seldom or not at all curable by Ordinary and Natural Remedies.

SIGNS DIAGNOSTICAL.

I. If the Sick voids things that naturally cannot be bred in the Body,

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nor

4 *A Treatise of Diseases from Witchcraft,*

not put therein from without, distrust Witchcraft: If they void Rose-Bryars an hand length, Sticks, Thorns, and Bones by Stool; as *Thomas Bromhall of strange Apparitions*, testifies, page 122.

If after, and with violent and preternatural pains, the Sick vomits gallons of Blood, or the like goes by Urine, and so continues day by day, and void 1200 Worms at a time, or several hundreds, and so continues, judge it Fascination: That there have been such, see *Tho. Bartholin, Historia Anatomica*, and *Sebastianus Brand*.

A Phyfician of my Acquaintance told me he examined strictly Eye-Witnesses, in one Town where he was, and where it was a report, that a Maid bewitched, vomited Wool, Hair, Needles, Pins, &c. and they assured him of the Truth, that it was so; and the like have I heard of some tried formerly at some Assizes of this Kingdom.

One vomited Thorns of the Sloe-Tree, and Hooks, as *Christoph. Rumbaus* in *Obs.* testifies.

Another vomited Cloth, pieces of Iron, Stones, and Bones; and a Maid voided downwards Pitch and Soap, Stones, and pieces of Bones, which also she cast up by vomiting, being much pained at Stomach, and made very lean, died at last, *Forestus, Obs. Med. Lib. 18. Schol. ad Observ. 26.*

But, *One Swallow* (as the Proverb is) *makes no Summer: Vis unita fortior, & quæ non profunt singula juncta juvant*; In the multitude of Witnesses there is sure Testimony; specially they not allured by Gain, or obliged by Interest; or superstitionated by Education, or forced by rigour of Authority, but one writ in one place, another in another; one in one Country, another in another; one in one Age, another in another; one the Judge, the other the Phyfician: so that they held no confederacy to cheat future Ages, but writ their clear Experience; which Experience induced them to believe such things; as indeed what can any man know truly, but by Experience? for else it is but Imagination, Conceit, or Phanfie, which onely casually, and by chance is true: And if our Country and Age did not witness to what Authors have writ in other Countries and Ages, it might be suspected; yet we have not one Witch to one hundred that be in other Countreys, and fewer than formerly; and therefore the fewer are bewitched: But there are many bewitched which are not thought so, and consequently not cured, that otherwise might; and there are divers thought so, that are not, but their Sicknes is referable to natural Causes, and found by the Scrutinous in the legitimate Order of Nature. We will draw up all Observations to this first Diagnostick Sign briefly.

These that vomit, or void by stool, with greater or less torments, Knives,

Knives, Scissars, Bryars, whole Eggs, Dogs Tails, crooked Nails, Pins, Needles, sometimes threaded, and sometimes with Hair, Bundles of Hair, pieces of Wax, pieces of Silk, live Eels, large pieces of Flesh, Bones and Stones, and pieces of Wood, Hooks, and pieces of Salpeter; conclude they are bewitched; and that such have been vomited, or voided by stool, and that from Witchcraft. See *Alexander Benedictus*, Lib. 7. Cap. 25, of his Practice, *Tho. Bartholinus*, in *Histor. Anatomieis*, *Antonius Benivenius*, *Obs. Med.* Cap. 8. *Cardanus de varietate Rerum*, Lib. 15. *Vierus*, de *præstig. Daemonum*, *Nicolas Remigius de Daemonolatreia*, *Forestus* in *Obs. Med.* Lib. 18. *Langius*, Lib. 1. Epist. 38. *Cornelius Gemma*, Lib. 2. de *Divinis Naturæ Characterisimis*, Cap. 4. *Laurentius Scholtzius* in *Epistolis*, *Greg. Horstius* in *Epist.* *Jacobus Deidetius* in *Epistolis*, and others, Witnesses enough, and men of credit enough.

The Reader is here to be advertised, that he mistake not; He must inquire what went before, what was eaten, and if a suspected Witch was offended: Secondly, He must consider whether such might not be generated in the Body: Thirdly, He must see how many such strange things they vomit or egest; none vomited all the aforesaid things, and all vomited some of them; commonly they vomited three or four kinds; one vomited Glass, Nails, and Hair together; another vomited often Goblets of Flesh, Brass Pins, with Wax and Hair folded up together, and crooked Nails. Guess at the rest, by these.

Some died, and could not get up nor down these things; as *Alexander Benedictus* shews; some were opened, as *Ulricus Newseffer*, as *Johannes Langius*, and *Vierus* affirm; there were found in his Stomach four Iron Knives, partly sharp, and partly like Saws, long and smooth pieces of Wood, such as possibly could not be swallowed or vomited forth; two rough Iron Tools, each a span long, and a bundle of Hair: If Ulcers, Boiles, or Apostems, have in them any of these preternatural things that were never swallowed, if other things correspond therewith, suspect Witchcraft. See *Joh. Langius* of a Woman of Bononia, Epist. 38. Lib. 1. and *Vierus*, Lib. 3. Cap. 12.

Object. There are those that go up and down, that swallow Pebbles, Coals, Pieces of Iron, Bones, &c. and these may by use so facilitate their Stomach, that they may vomit them when they will, and so be either admired, or pittied and relieved.

Ans. Such have been: But, 1. Abundance of these things for their sharpness, roughness, and largeness, could never be swallowed.

2. The Persons that voided them, and in whom such were found being dissected, were filthy Men, Women, and Maids; and then they would

not.

not have been so sick, and vomited them so difficultly, and so long together, and have lain so long miserably tormented, yea, and to die at last.

II. Strange and wonderful Convulsions, indomitable and inexpressible Torments, with other things preceding, or supervening, gives suspicion of Witchcraft: One *Judith*, a religious Maid, was bewitched, as *Vierus, Lib. 3. Cap. 13.* relates; Her Jaws were contorted, and clave together, and sometimes her Gullet, that she could not swallow; and sometimes her Tongue was so convulsed that she could not speak.

A convulsion of the whole Body by intervals, shaking of the Head, pains in all the Joynts and Limbs most vehement, stoppings of the Ears, blaring out of the Tongue, with hideous clamours adjoyned, with noise therein, like barking of Dogs, supervened with vomiting of Chesnuts, Balls of Hair, large pieces of raw Flesh, and Bones, or like to this, which *Jacobus Seildelinus* in his *Observations* experienced, you may be sure there is Fascination.

Whosoever after long and violent pains vomits or ejects things preternatural to be bred in the Body, or unlikely to be received thereinto, suspect Witchcraft.

III. If the Sick complaineth of such a Woman or Man suspected for a Witch, and saith, *There he (or she) stands*; or, *Now he (or she) comes*, though no Body else see any thing; for such is the power and cunning of the Devil, and consequently of his Agents (as *Bodinus, Vierus, Grillandus, Remigius, Peter de Loier*, now rendered in English, and Others, do demonstrate) that some may see a Spirit, others in the same Room, at the same time, shall not; and some that had very good skill in *Magick* would undertake by the Physiognomy to tell who should see Visions of Spirits, or Angels, which are onely distinguished from other Spirits by their Office; for ἀγγελος comes from ἀγγελλω, to declare, or be sent on a Message; so that one Spirit may be an Angel at one time, and another at another; also they will undertake to discover who shall never see Apparitions, though they be in the Room with others that see them: If as soon as the sick Party cryeth out of such a one, like a Mouse, or Fly, or any other Creature, entereth into the Mouth, or goeth to the Body of the Sick, which sometimes onely the Sick seeth, and the Sick is raised, and hoven up in his Body, and Brest moves high and laboriously, and somewhat seems to rise up to suffocate him, with or without, the noise of Dogs barking, Cats mewling, Hogs grunting, Cows lowing, or their like, heard in him; for these are more common to one peculiarly possessed of the Devil, as also is the long lying in a trance thereupon, as if the party was dead, and then with leaping and raving the fit may go off; Judge this cer-

certainly to be by the power of the Devil, and commonly to be administered by Witches through malice, by the performance of foolish Ceremonies.

These things I have gathered from information of our own Countrey People as well as Authors.

IV. A fourth sign of Witchcraft is, if the sick Prophecy, and foretell truly things that afterward come to pass, and speak beyond the course of Nature (Gods Law, beyond which no man lawfully can go) things they never heard, felt, saw, or understood, and Languages they never learned; as divers chiefly in some sickness that have spoke Latin that they never learned, or other Nations Tongues they never were taught, and afterward, for the most part, they forget all again, if with these, or without these, for there is difference in all; the Sick fly, or run up the Walls with their Feet uppermost, or leap from one place to another, strongly and fiercely, at a great distance: Be sure it is not naturally; if not naturally, preternaturally; if preternaturally, either by God or the Devil; if of the Devil, they tend to advance his Interest or Kingdom, and so do these Practices.

1. That several have spoke strange Tongues they never learned, we shall endeavour to satisfy the Reader, and also that some Prophecy.

Cordanus de Rerum variet. Lib. 8. Cap. 43. Relates how *Phliarius Poletanus*, an Italian, distempered in Body, spoke the Dutch Tongue perfectly that he never learned; he by Physick voided many Worms, and could afterward speak only his Native Language.

Sigeberti Continuator, saith, *Norbert of Nigella*, from the Devil, did repeat the Canticles from one end to another, in the Latin and German Tongue, and afterward being cured, his new speaking strange Languages was took away.

Cedrenus and Zonarus, Tomo. 3. Report a Servant of *Michae' Curo-palates*, at an Eclipse, or, *Conjunctionem Soli cum Luna*, was struck with Madness, and would Prophecy things they found to come to pass, and in strange Tongues.

Manlius relates of a Maid, that never learnt Latin, that being asked which was the best Verse in all *Virgil*, said,

Discite justitiam monite & non temnere divos.

She was apparently by other things possessed by the Devil.

Petrus Apponensis, Com. ad Problema. 1. Sect. 3. of Aristotle, Observed a Woman in a melancholly sickness to speak Latine, which she never

never learned, and as soon as her sickness was gon, she could not speak one word.

See *Laevinus Hemmius*, *Lib. 2. Cap. 2. de Occult. Natur. Mir.* and *Guainerius*, *Tract. 15. de Cap. dot. c. 4.* & *Gentilis*, how many bewitched may foretel things to come, *Alexander* and *Rhasis* mention it; but Witches leave the Body, and their Souls go into far Countries for two or three or more dayes, and then they return to their Body again, which lay all this while as dead or in a trance; and then they make report of what is done, or to be done, before any news can come, a week or fortnight perhaps, - the way is so far for Post, or ordinary Messengers to bring a Relation; and so they are thought to foresee or foreknow many times, when they are not. *Nic. Remigius*, *Peter de Loier*, *An History of Naples*, and *Bodinus in Daemonomania*, *Lib. 2. Cap. 4.* confirm it by many Histories and Examples; and our Countrey Witches have testified the same: It is preternatural indeed, and done by the Devil, to have their Souls at last to live in Vassalage with him.

2. That Witches, or the bewitched, can fly from House to House, or leap many yards, which naturally they cannot, nor in health could not, and run up the Walls with their Feet uppermost, without holding, by Diabolical power, we shall bring several Testimonies. It would be too tedious to write fully all the Examinations and Informations I have took concerning our own Countrey Witches: and also the Reader may suspect either my true Information, or Sophistication of my delivering it; therefore I shall rather desire to satisfy by the Authority of Authors Experience chiefly. Their Adversaries contradict their Experience only by their Incredulity: and how slight an evincement that is, let all judge. I would be loth to give just occasion to the Reader, to suspect me desirous of gaining Profelites by the imposition of Lies and fained Fables; for I have heard many Relations from sober People touching these things, that I shall here omit describing, lest I should be charged with too great Credulity towards the one, and a delusive Imposition towards the other.

Vierus lib. 3. cap. 9. brings several Examples of the Nunns of *Venetius* in the County of *Horn*, how they were molested with evil Spirits, and were sometimes lift up above a mans height from the ground, they climbed to us like Cats, and were sometimes carried over mens heads, and sometimes fell down again headlong; they would sometimes goe on the tips of their toes, as well as others on their feet.

Sylvula de Historiis Mirabilibus, writes of a Woman called the *Lady Rose*, that would of a suddain by Diabolical Power be snatch'd away,
and

and bound to a bed, a tree; sometimes an hair or a little flax was seen to hold her.

Magdalena Crucia, a famous Witch, whom *Dr. Henry More* in his *Antidote against Atheism* mentions, an Abbess, in such estimation she was for her miracles, she would sometimes in a pom on a Festival Day, be lift up several Cubits above ground, so staying her self, holding in her arms the Image of the Child Jesus, her eyes pouring out tears, and her mouth counterfeiting Devotion.

But some may object, *This shews not exactly, that Witches can make others fly, or subsist in the ambient Air.*

Dr. Henry More only mentions *Mr. Phrockmorton's* Children nigh *Huntington*, I suppose he meant, as I have heard, how they would fly, and run up walls, being bewitched: Even as *Elizabeth Day*, (whom I well knew, as her Kindred with whom she lived inform'd me) did, She would run up the walls with her feet, laying no hand, and on the Seiling with her head downwards, which she could never do before nor since; like a Mouse leap'd from her, with a Suffumigation, a Physician made, and some Ceremonies.

The Boy of *Northwich* twelve years old, that *Mr. Bruen*, a pious man, of *Bruen Stapleford*, recorded, would fly from Bed to Table, and from Table to Window, at a great distance, and yet his legs grown up to his Buttocks.

The carrying of *Mr. Silk* from his Companion, *Mr. Marshall*, in the *Fens*, on his Horse back in the Air diverse miles, till he lighted into *Sr. Oliver Cromwells* Yard, leaping over one wall, and then another, leaving here a Glove, and there another, and elsewhere his Hat, could be no Delusion. I had it from a sober Gentleman, who took it from their mouths. Doubtless some Witch did it.

I since heard, the last Spring at *New-Market*, a Noble Man's Horse ran away with a Lad, leaped an immense way each step, ran by steep Hill sides, and then ran his head against a bank and killed himself. The Spectators never saw Horse do so before. And some say Stakes were to be set at each leap for commemoration.

So do Pigs and Hens when bewitched, often leap and dance.

V. A fifth Sign of Witchcraft is, If the Sick is twisten, contorted, and his Chin drawn to his Forehead, and neck turned behind him, or face rather, though the common expression is the other, and lye long, as if dead, and the like. But these may more particularly be termed, *Possessed*; Of which anon.

VI. A great Sign is, If any thing that comes from the Sick be burnt or harmed, and the suspected Woman suffers in such manner, or comes to

the House; or if after she is so served, or scratch'd till blood comes, or threatened, the Sick is eased much and clearly, suspect her for a Witch, and the Disease to be from her; *Consideratis considerandis.*

Besides the many Testimonies of our own Country, *Sprangerus* and *Nicol. Remigius* in his *Demonolatry*, and *Tho. Barthol* in his *Anatom.* Histories mention the same.

VII. All Diseases that are caused by Nature, may be caused by Witchcraft; But all that are caused by Witchcraft, cannot be caused by Nature.

Barrenness, Lameness, Madness, Sterility, and *Impotentia Coeundi*, Cholicks, Fainting and Sweating, &c. we shall relate in the Description of Causes, how Witches cause them.

DIFFERENCE.

Now here it remains that we make Distinction, if any is to be made, betwixt the obsessed or possessed with evil Spirits, and the bewitched by Ceremonies.

Betwixt the extream of Greatness in one, and the extream of Smallness in the other, there is little difference, even in all other Diseases; also betwixt some kind of Obsession, and some kind of Incantation is less difference, then betwixt some Obsession and other Obsession, or betwixt some Incantation or Witchcraft, and other Incantation; but the Causes betwixt Possession and Bewitching, do commonly clearly differ in Manner and Nature, the Witches using idle Similitudes, foolish Ceremonies, and senseless Words to Inchant the devilish Spirits, to enter the Body in shape of a Fly; yet sometimes the Witches send their Imps, which do so; and I question whether any Evil Spirit can enter any man, without command from some man; but with that not alwayes, for God gives not leave, but that is secret; sometimes on a worse man they have no power, and yet bewitch a better, or possess the Religious.

These are more peculiar to Possession, Flying, Leaping at an huge distance, Speaking, the Tongue of the Sick being held; and sometime they use his Tongue; also speaking Blasphemy, Raving, and Lying, and telling things done far off at the moment, and what will be by Vaticination; also the sick Roar like Bears, Bark like Dogs, Mew like Cats, Grunt like Hogs, &c. They sometime lie as if dead, stiff, their Head wreathed backward, Chin and Nose drawn together, or whole Face drawn up like a Purse, with foaming and frothing, and raging most, and tormenting the sick Party exceedingly when any pray or speak of God.

A young Gentlewoman told me at *Ipswich*, she was in Prison with a Witch, who was exhorted to repent, and did endeavour it, and then the Devil made her fume and sweat, and stopped her breath almost; and after half an hour she came to her self, and being asked if the Devil did not possesse her, to divers her from Repenting, she answered, Yea.

So *Ramigius* the Judge of *Lotharingia* observed, that at the Bench, or in Prison, or at their Liberty, (as we have also heard Relations thereof) the Devil would come and stop their Ears, or almost choak them, or annoy them like a swarm of Flies, or throw them along, when they had good Counsel given, or intended to day hold on God's Mercy, whom they had at their Witch-making-covenant so solemnly renounced, together with all Faith in him, and Religion towards him. See the Story of *Ann Bodenham*, of the Maid she made a Witch, that repented, in *Henry More* his Antidote.

Concerning the Nature of Possession, to be as we have writ, see *Master Clark*, in the second part of the *Marrow of Ecclesiastical History*, and Life of *Master Bruen*, a Pious Man, it is his relation; also the Observation of *Felix Platerus*, a wise and sober Physitian, which he saw, and the Relation is to be seen in his Observations, page 20. *de mentis consternatione*. Also the Story of a Smiths Daughter in the Valley *Joachim*, possessed in, 1559. by *Johus Pincelius*, lib. 3. *de Miraculis*: See also *Vierus*, lib. 3. cap. 10. *de prestigiis Daemonum*. Also *Fernelius*, *de abditis morborum causis*, lib. 2.

DIFFERENCE.

Also we must make distinction betwixt those that are possessed and bewitched, and those that are killed by evil spirits; I know not, but most kind of spirits that appear will harm us, if we resist them; and it is to be doubted that God will give them permission, if we affront them on bad grounds. A sober learned Man, told me, His father lying at an Inn, heard some body in the Chamber, though it a Thief, and rose to resist the Spirit, as it proved, gave him a blow, small, but of force enough to cause Sickness, and his death. A sober and learned, Esquire of Northampton-shire, told me his man was coming early over *New Market Heath*, it was light when he felt somewhat strike him on the back, no body there, he came home, sickened and died, they never looked to see if the mark of the blow might be seen in his flesh.

Doctor More, lib. 3. cap. 2. of his Antidote against Atheisme, saith, That *Mistris Dark* of *Westminster* told him, that her Husband very well

went through some Streets in *London*, and was strook on the thigh with an invisible hand; he came home to Dinner, was sick, and dyed within three dayes, being dead; on the place, he said, the Spiritual hand struck him, was clearly seen the Figure of a Mans hand, with the four Fingers, Thumb, and Palm, looking black, and impressed deep in the Flesh.

So Histories mention, and Doctor *More* quotes them, that *Phillip Melanctons* Kinswomans Husband, being dead, in a few dayes appeared to her, being Solitary and grief-ful, and took her by the hand and comforted her, but her hand, was black alwayes after.

The Barbers Boy, about 1660. that was killed in *Cambridge* by a Spectral woman that haunted him, sometimes alone, and sometimes with a Man in Trunk Breeches, adds to these; He had the exact mark in his forehead, being dead, where that Spiritual Woman did hit him alive; he came from the *Isle of Ely* on purpose to be forsaken by the Spectral woman, several Scholars took Notes in writing thereof; but we write all as short as may be, so that some may object and except against the Concordance and Dependence of one thing with another.

The Devil, upon some affront, dashes out the Brains: those that read conjuring Books, or otherwayes call him to jeer him, are sometimes so served.

Some that are hurt by Spirits, look strangely, their Hair stands upright, Mouth or Cheek drawn awry, or Eye-lid down to the Mouth; as the Minister of a Neighbour Town lately told me of one of his Parish, strook by a Spirit in the night, upon no occasion given; some are dumb, some Rave, and all almost differing: but we shall not insist on these, though we could bring many considerable Observations.

Of the Cause of Witchcraft.

THE first and movent Cause is, the Witch some way offended, and she doth ill bys Revenging herself; but sometimes their Imps force and perswade them, as *Sarah Boatman* of *Mourden* confessed.

We will first relate some ridiculous Ceremonies we have heard from learned men, and other sober People, of Witches confession and conviction, about the way they bewitch men and cattel.

Some take a Beast Skin or Hide, and stick it full of Thornes, or Pins, and call it such an ones Skin, and that party is wonderfully pricked and pained in the Superficies of his Body, but it is very like they mutter some Diabolical words in the doing it.

Some

Some take a wooden bowl and a knife, and dagg the knife point into the bottom of the bowl, and it becomes full of blood, and such an Horse as they name, pisseth blood, until he dyes, or as they please, with consent of the Devil, and Limitation of God, the first, the greatest, and the best, to be praised for evermore.

Others to annoy Houses with Flies, or to choak People, take a Seive and put dust in it, and sift it, and throw up this dust, with some Diabolical Sentences, and it turns to Flies.

One bewitched her Neighbours Cows Bags to rankle, and to be knorted and to gangrene; she sent her Child into the Field for some Bryars and made like the form of a Cow, and called it such an ones Cow, and struck the Bagg diverse times with those Bryars, and their Neighbours Cows Bagg swelled, and rankled.

But it is the Devil that doth these things; for such Ceremonies do nothing, or at least most of them, in other Peoples hands; the Devil and they make a Bargain, he to help them to Money, or Revenge, and they to give him their Souls at last, to live in servitude and Vassalage eternally with him.

We read how *Moses* and the *Egyptian Magicians* did many preternatural things, by that Magick that is called *Rabdomantia*, or *Rod-magick*, and the Ceremonies both used were much alike; so did *Jeremiah*, *Ezekiel* and *Isaiah*, many Ceremonies or Similitudes, as eating of Books, setting on Pots, making like Seige, and Leaguers, going barefoot, and the like; all Causes are Gods, and are good, but the Devil knows them and abuses them.

The blind man in *Matthew*, cured with Clay and Spittle; *Ezekiah* cured with Figgs of his dangerous Sickness; *Naaman*, washing in *Jordan*, cured of his Leprosie, were but Ceremonies; but used in the Power of God, which can effect all things.

Neither do all natural Causes produce onely natural Effects; nor do all Preternatural Effects, arise only from Preternatural Causes.

Natural Causes used by Spirits, may produce effects above the Power, merely of those natural Causes; indeed Witches use such things but as Obsignatories.

Now let us see what Authors have set down briefly, how Witches cause sickness, and bring death, and what kinds of sickness.

I. First most chiefly and familiarly they use certain Ceremonies; foolish Superstitions, and senceless words; sometimes calling on the Devil.

Duffus King of the *Scots*, was pined away and wasted with a sweating sickness; by fits he sweat hugely and languished, & by fits he was cooled, and

and refreshed. The Governour of *Moravia*, his enemy set Witches to hurt him; they made his Image of Wax; and did roast it on a Spit; and as that began to melt, so the King melted; removed from the fire, the King was refreshed. See *Hector Boetius, Histor. Scotorum, lib. 11.* I have heard such a thing by a waxen Image done in *England*, both from a Physitian, and Divine; but much according to *Hector Boetius* his Story.

To take away virility, and that a man and his wife should not copulate, and though they had erection, and provocation, they could not eject *Semen*; or if so, not into their own Veins; Witches use certain words, which they mumble, and tie a knot, whiles the parties are married; or take a Lock, and as soon as the parties are married, shoot it; they tie this knot many wayes, and sometimes hinder copulation; sometimes give leave to copulation, but hinder generation: One was so bound by an earthen Pot, threw by a Witch into his Well, with some Ceremonies. See of these things *Tho. Barthol. hist. Anatom.* the Book called *Mallens Veneficarum. cap. 7. pag. 2.* also *Bodinus, lib. 2. cap. 1.* Sometimes the Genitals are shrunk up, and scarce to be found, as *Baptista Codronchius, lib. 3. cap. 6. de morbis veneficis ac veneficijs*, and *Bodinus* testifie, with others; *Wierus, lib. 3. cap. 18. de Dam. Praestig.* shews more, and *Alexander Benedictus, lib. 24. cap. 14. de medendis morbis*, hath an example of one made unable by a Charm in verse, others by Characters.

A Woman of *Onipontus*, wonderfully tortured, was freed by taking away a waxen Image an hands length, laid under the threshold of the door by a Witch; the Image was bored through, and two pins stuck in each side, which so tormented this Woman. Another laid a beast like a Toad, under the threshold of a door, and made Barrenness to all the house.

Remigius saith, The Devil gave one Woman a little Hay, which she was to put into her Neighbours Thatch; and the house would be soon on Fire.

Their Ceremonies for raising Winds, Thunder and Lightening, Storms and Hail, Earthquakes, and Fires, were as ridiculous and insignificant, as those whereby they caused sickness; the Devil wished them to perform such Ceremonies, and such effects should come to passe.

In the fifth Book of Inquisition of Witches, it is recorded, that *Anna de Mindelen* and *Agne* went into the Field, digged an hole, put water therein, stirred it about, and using some words, calling on the Devil huge Storms arose, and Thunder.

Pontanus, lib. 5. Relates of great Rains caused by Witches, by drawing

ing about the *Crucifix* in the Streets, with great Railings, and Blasphemies, and giving the consecrated Host to an Ass, and leading him to the Church Porch.

Towards the end of the History of *John Leo* of *Africa*, of the Religion of the Gentiles of *Africa*, mention is made of the *Portugalls* in *Angola*, desirous to see the *Gaughe*, or Priests, raise Storms and Thunder; In 1587. One with little Bells, Skipps, and Trinkets, and Superstitions words, in half an hour raised Thunder, and many black Clouds.

Henry More, chap. 3. lib. 3 saith, What is casting of Flint Stones behind their backs toward the West, or flinging a little Sand in the Air, or striking a River with a Besome, or Rod, sprinkling the water towards Heaven, the stirring of Urine, or water, with their finger in an hole in the ground, or boiling of Hoggs bristles in a pot? what are these fooleries available of themselves to gather Clouds, and cover the Air with darkness, and then to make the ground smok with peales of Hail and Rain, and to make the Air terrible, with frequent Lightenings and Thunders.

II. We shall shew, that the Witches send their Imps, or young Spirits, into some, sometimes in form of Mice, sometimes of Flies, or sometimes give the party a piece of bread to eat, or the like; But in our differencing Possession from Effascination we have hinted some things hereof, which need not be repeated; it will be needful to add, how many spirits may be in one: whether they are alwayes commissioned, or sent by Witches, we cannot Determine; sometimes they are, as we have received information of the Maid *Mary Hall*, now possessed, as the Spirits say, with two; and she said she saw two Flies come down the Chimny to her, before she was distempered; she lives at, or nigh *Gadsden*, nigh *Dunstable*: *Elizabeth Day*, who lived once in this Town, that I knew, had one that leaped forth like a Mouse, upon suffumigation; she was bewitched: So one at *Harborough*, divers years since, Master *Gibbons* cured; so another in the Isle of *Ely*, that a sober Antient Man of this place well knows, being bewitched, had a Mous-like Spirit entred him. *Matthew*, *Mark*, *Luke*, and *John*, testifie that there may be more evil spirits then one, at once, in one; out of *Mary Magdalene* was seven Devils cast; one was called *Legion*, because he had so many in him; now a Legion is ten thousand or many thousands: the Boy that Master *Brueh* wrote of, said he had three evil Spirits in him.

But whether these be, or so alwayes, the Imps of Witches that suck their Teats, found in several parts of their bodies, is questionable, or whether all Witches have such Imps, and consequently Teats to be sucked.

sucked by them, is questionable ; perhaps some that deny there to be any Witches, and consequently any to be bewitched ; deny onely the suckling of Imps, or infernal Spirits, acknowledging and allowing that there be Necromancers, Sorcerers, and those that have familiar Spirits, or familiarity with Spirits ; and that these act by, and have covenanted with Diabolical Spirits, by oath to the Devil, Renuntiation of G O D, and Bond writ in their blood, or otherwise ; onely denyiug that any have Teats, and cannot sink, and give suck to Spirits, and do mischief : The chief thing that makes a Witch, is a solemn Bargain and Covenant with infernal Spirits ; and we know, *Denominatio sumitur a majori, et pars pro toto.* Let but any allow me the *Thing*, and they must of necessity allow the *Variety* and *Degrees* thereof.

These Imps that the Devil commands some Witches to nourish, do instigate them to give them command to do evil, and they have some two, some three, and possibly some more, some fewer ; one is to bewitch Cattel, another Men, a third Plants and Fruits of the Earth ; and they call them by several names : it is most probable that Witches send these in form of Flies, or Mice, into those they Envy, and wish Revenge. But, as *Remigius* well observed, they must at their Nocturnal Conventicles acquaint the Devil, and he bids them do thus, and so ; and they boast of their wickedness there, as we do of our goodness here ; *Paulus Grillandus de Sortilegiis*, *Bodinus*, and *Vierus*, testifie the same things ; as how also Witches are punished and jeered, when they come to the Debolical Assemblies, if they have done no mischief.

III. *Tertium causarum genus* : a third kind of Cause is, how by their voyce and eyes some do bewitch ; this seems strange, but some of the aforementioned Authors testifie it ; some have two Pupils, and look crosse ; others by praise inchant ; we know some charming words will do much, not as they are words, but Charms.

Greg. Horstius. Epist. Med. sect. 7. saith, If the look will do it, in all reason much more the touch ; but that I do not know, Reason is not Reason, that follows not Experience ; for matter of doing, the Conscience is Reason ; but Experience only, for matter of knowing, is Reason ; otherwise Reason is but a pleasing phansie, which one man thinks Reason, and another not ; *Biermannus*, and *Vierus*, by their experience find neither Aspect nor Contact to bewitch ; this I do believe, many women may bewitch those they have not seen, but it is rarely seen ; sometimes they intend (as the two Spirits in *Mary Hall* in August 1664. about *Gadsden* did expresse ; they were sent to her father, but had not power, given of God,) to bewitch one, and cannot, and so bewitch another

another of the family. So I have been told of a Child so bewitched for another, in these parts.

IV. A Fourth kind of Cause is, a casual advantage that Witches take upon Men nigh to some danger; as a sober Divine told me, his Brother was in a Scots ship, when a Witch transformed her self into a Crow, and was in the Air to raise a Wind to cast it away, out of Envy she bore to the Mariners; but her mother, a Witch, withstood it. So *Remigius* relates how Witches from their own confession, being brought afore him, did intimate that they took advantage on mens nearness to danger, as one being on a Cart, they made fall, and break his Limbs; another going amongst Trees, they caused a rotten bough to break off, and with a wind directed it to his Eye, and so put it out.

V. They kill some by anointing them; what these Oyntments be, I know not; there be, I suppose, no such in a Apothecaries shops, the force is from the Devil; nor do they use these to kill, so much as to flie withall; and whom they anoint with this oyntment, they will make to flie; indeed, as *Remigius* well observed, whom they say it shall kill, but especially their powder, it kills; and whom they say it shall hurt so, it hurts in such a manner and measure: they do often mutter some words, when they anoint themselves with it to flie. That we do not speak these things onely of our self, the Reader may see by reading *Remigius* his *Demonolatriy*, *Bodinus* his *Demonomany*, *Vierus* de *Præstigiis*, *Grillandus* de *Sortilegiis*, *John Meyerus* in *Historia Flandriæ*, and *Jac. Sprangerus*.

VI. A Sixth way they have to cause sickness, and bring death, to destroy Cattel, and fruits of the Earth, is a Powder; this they sometimes strew on men in bed, or Children; or if they sprinkle it, they that go over it are subject to that mischief the Witch appoints that scatters it; or they bury it in ground, and Beasts that go over it are hurt; if they sprinkle it on fruits, they die: they receive it of their evil spirits, and, as *Remigius* well observes, it never hurts them, let them touch it how they will; and it hurts others onely as they do appoint it; *Bodinus* saith, On the 11. of January, 1577. a Witch was sentenced to die, that confessed she had killed three men, by casting a Powder wrapped in Paper, in the way they were to travell; saying, IN THE NAME OF ALL DEVILS.

At *Pictavius* in the year 1564. were rhtee men and one woman condemned to be burned; they confessed they hid dust under thresholds, and Sheep-Coats, whereby they hurt men and Beasts; that the Devil gave them this Powder thus; After they had all anointed themselves, or flyen on Goats, Besoms, or the like, enchanted by their Diabolical Arts to carry them either high or low, that is, on the groud, or aloft in

the Air, exceeding swift, they came into huge meetings, where one Devil in shape of a Goat sat on a Throne, to which all did Homage and kissed his filthiness; then they danced, had carnal Copulation with other Devils, feasted, and last of all, the principal Devil did burn his body to Ashes, of which every Witch took some, that she might destroy withall; the Devils uttering these words, *Revenge your selves, and stay*: They did all renounce God, and deny all Faith in him, and Obedience towards him; and if any did not observe the Devils commands, and do mischief, they were punished; nor durst they abstain from their *Nocturnal Coventicles*. Many Histories confirm these things; we make but a brief Abstract of them, the foresaid Authors may satisfy the Reader fully therein.

VII. Sometimes they make natural Remedies to produce preternatural Effects; as by giving the party somewhat to eat, but that that is eaten hath no power to raise such strange Symptoms, but rather gives power to the Witch, by giving any to, or receiving any thing from the party that is to be bewitched; and until then, some Witches have confessed that they could not have their minds, or power to bewitch; so a Neighbour of mine tells me concerning his Sister, long intended to be bewitched by a Witch; and of one in the Isle of *Ely*, I heard the like, who could not be bewitched until the Witch had got him to eat meat with her: The Proverb is, *It is ill meddling with edged Tooles*; or *Bad daring to catch a Bear by the Tooth*; it is worse daring, to have to do with the Devil.

VIII. Witches have another way, when these will not do, or at least so suitably as the occasion stands, that is, to Metamorphose or transform themselves into Cats, Rats, Flyes, Bees, Wolves, &c. and sometime they lie in lurking holes (as *Remigius* pathetically describes) seeking our ruine and mischief, while we sleep securely, little distrusting any thing when we lie down; Therefore (saith he) *it is best for us to commit and commend our selves to God in our Prayers when we lie down, and desire his Protection*; for there have been of all sorts of men, both for goodness and greatness, harmed by them: He relates of one that confessed she transformed her self into the shape of a Cat, and the People of the house let her run up and down, not thinking any thing; and when they were gone out of the house, with a Powder she had in the bottom or claw of her foot, she sprinkled the face of the Child in the Cradle, and it died.

A Lawyer told me, at an Assizes of this County, he heard a Witch say at Bench, before the Judge and her Accusers; *She was sure not to die yet: for all the mischief she had done, was in transforming her self into the* shape.

shape of a Bumble Bee; and biting the Maids thread often in pieces as she spun; which Maid came in against her. It would be too tedious here to descry how Witches can thus alter their bodies, or in a manner annihilate them. This world was made of nothing, by Spiritual Power, and may be resolved into nothing again by the same Power; and we can resolve dense Bodies into Air, and coagulate Air into Water; and the Devil, *quatenus* a Spirit, can do that, that a Spirit can do; but as being the worse, and weaker then God, he varies; but by Gods permission he is able to do much.

Left any should doubt of the Transformation of Witches, and how they are sensible in the shapes of Wolves, Cats, Mice, Dogs, Hogs, &c. and act the parts of sensitive Creatures therein, and copulate with the Creatures of the shape they assume, and eat sometime such meat, and devour Children in the shape of Wolves, let them read *Remigius* his proper chapter, *Peter de Loyer*, *John Tritemius*, *Bodinus*, *Herodotus*, *Pompolius Mela*, *Solinus*, *Master Gage* of the *VVest Indies*, and others; as *Sprangerus*, *Vierus*, and *Vincentius*, witnesses enough; who also testify the ability of *VVitches*, through Diabolical Power given them, to transform and metamorphose any men or women they have power to hurt into what shape they please, commonly holding similitude with some of Gods created Animals.

And in the shape of *VVolves* have divers *VVitches* lacerated and eaten those they thirsted to be revenged of, or those that casually fell into their hands, I should rather say their Claws; which when *Michael Verdunus*, and *Peter Burgotus* (as *Vierus lib. 6. cap. 13.* testifies) first saw, they were afraid of their new form they had brought themselves into, thus destroying Men and Cattel, they thought not to be found out by the secular Authority, and so to reign securely in their Homicide.

Of the Cure of Diseases Caused by Witchcraft.

1. Of the Cure of possession, *τε πολιόρκησις*; some are cast out by Prayers, some by Necromancy; one *Demon* commands another; there be several Charms and Rites to which Spirits are subject, and by which they are bound; as the conjuring down those that walk into such a ground, or Sea, for such a term of years; and the Devils are forced to live under Laws, and to be commanded by those Men that without the Extraordinary Mercy of GOD, must serve them in Vassalage and slavery for ever hereafter.

Herbs are boiled in a Pot, over which the bewitched do hold their heads, when the fit approaches; Master *Gibbons* of *Harborough* cured one so; and like a Mouse leaped forth of her mouth, and she was absolutely freed; a Gentleman living nigh *Huntingdon*, who told me, was Spectatour.

Others were with some stinking Suffumige cast on Coals; so was a Maid I knew cured, a Mouse in similitude, leaped from her Mouth, held open when the fit approached.

A sober Antient Gentleman told me, he intimately knew one in the Isle of *Ely*, whose name he told, but now I have forgot it; he was bewitched, and before strange fits he had like a Mouse came to him, which none could hinder; he sent to a white Witch, or Necromancer, Sorcerer, Magician, or what you please to call him; he gave him an Amulet or Charm to hang about his neck, and so long as he wore that, he was freed; he durst not leave it off: this Wizard asked if they were wicked People, else, he said, he could not, or would not help them.

Anne Bodenham, we read in *Henry More*, when she raised Spirits, made a stinking perfume on Coals, after her Circle was drawn, and conjuring Charms in her Book read; the Devil loves, it seems, evil base Odours, and Sluttishness is commanded, as *Regmignus* was told by them.

2. Of the Cure of plain Witchcraft, wherein nothing palpably enters the Sick, or is alive within them; and first of preservation.

Divers things are traditionally delivered, as Preservatives against Witchcraft, wore about us, and offensive to Devils; therefore I believe came Rosemary, Mistleto, and Jvy, to be hung up in Houses, because the Antients judged those to defend Houses from evil Spirits; *Levinus Lemnius*, in one of his last Chapters of his Book of the Wonders of Nature, hath divers such, as he and others, wish to wear Corral, *Lapis Amianthes*, Graines of *Paris*, Piony, and Rhue, to defend from Witchcraft; one of *London*, a German Physitian, highly extolls Corral, and told a friend of mine he cured one bewitched with it.

Our best way is to desire GOD's Protection, and pray to him, and keep our selves from wickedness; and to have nothing to do with those that have reason to be suspected for Witches, or to do preternatural Acts; though indeed the stupid and superstitionated Vulgar, judge onely that honest, many times, that is within the reach of their Capacity and Experience onely.

2ly. Concerning the Cure of Witchcraft, we shall divide it into these seven

seven heads, because Experience hath shewen they have been helped so many several wayes.

1. To punish the Witch, and that two wayes, 1. Either her own Body, or 2. The thing bewitched.

2. Call upon G O D.

3. Use Specificall Medicines, antipathetical to *Demons*, if there be any such.

4. Use, or make the Witch use the Ceremonies of ridding the Sick-ness.

5. Make her, if the other fail, either to take the Disease her self, or transfer it to some Dog, or Brute.

6. Search, if there be no Charmes, or things resembling the Sick, laid about the house.

7. If the Witch is imprisoned, she is void of hurt, and Satan leaves her.

First, Briefly to demonstrate all these, the afore named Authors can justifie all these, which we need not here reiterate.

If any is troubled, as our *Diagnostick Signs* Demonstrate, one thing being compared with another, and the subsequents with the Precedents,

1. Punish the Witch, threaten to hang her if she helps not the Sick: scratch her, and fetch blood, for so, saith *Thomas Bartholinus*, Witchcraft is held to be dissolved; and so I heard from a sober Physitian, a Child bewitched by *Magaret Bell*, nigh *Lutterworth in Leicestershire*, was delivered.

2. Punish the thing bewitched; putting red hot Iron in the Churn, when Butter would not come, hath burned her in the Guts; burning the Excrements of one bewitched, hath made her *Anus* sore; tying the Fat or Cauldren of Drink hard with Cords, that hath boiled over when scarce any Fire was under, hath made the Witch be sore girt and pained; stopping up Bottles of that Drink that hath been bewitched, hath made the Witch able neither to urine or deject, until they were opened; if an Horse or Hen, &c. be bewitched to death, if they are burnt alive, and in the fit, the Witch comes, and complains: These are all Examples that I, by my diligent Inquisition into these things, have been informed of; But Authors in other Ages, and other Countreyes, will bear me out in the truth hereof.

2ly. Call upon GOD; pray earnestly & uncessantly; we are in no case to throw away Faith, and not in any to take Presumption: let none think, I am better then such an one, and GOD ought to defend me, and I am sure I shall not be hurt if I go amongst Witches or Spirits, this is Presumption,

sumption ; better than thee have suffered worse : for matter of driving out Devils, Prayer avails more than in ordinary Witchcraft, yet some cannot be cured at all ; and *Remigius* saith, *In one the Devil answered, Because the Sick had never prayed to God for restauration* ; but the Witches gave other Reasons, why they could not cure others ; such things are secret to us, yet common in the Councils of Spirits ; and Witches cannot cure, nor cure by any other way, than that their Fiends or Familiar Spirits order and command, or at least this is most common.

Thirdly, Use Specificall Medicines, antipathetical to *Demons*, if any be so qualified, and effectually so : Corral, *Ætites*, Emerods, Rhue, Piony, Rosemary, Misselto, and Birch, were used by the Antients : some of the Antients thought all Convulsions and Epileptick passions, Vertigoes, and Hystericks, to arise from *Demons* and Spirits ; and tying these about their necks, and giving them inwardly, they were helped ; so that false Foundations must needs have rotten Superstructures.

Pliny, lib. 30. cap. 2. Relates that *Cynocéphalæa*, an Hearb that is called in Egypt *Osirites*, prevails against all Witchcraft ; and that the Grammarian *Appion* raised the Ghost of *Homer* by it, to tell him what Country man he was, but received no answer, as he durst relate.

Matthiolus saith, *The Seed of the Hearb True-love, 3i at a time drunk for twenty dayes, cures Diseases caused by Fascination.*

Lobelius, pag. 87. saith, the Herb *Priamis*, with white Pepper and Wines, looses Witchcraft.

Thomas Bartholin, for such as cannot copulate and eject sperme, with their own Wives through Witchcraft, praises from others Birch Tree.

For Love-Enchantment, *Skenkius, Observ. Medecinal : pag. 515.* enjoins to take of Unious Stones, and Saint John's-wort, called *Fuge Demonum*, equal parts, and a little Balm, give them in drink, and hang the Loadstone, Amulet-like, about their necks.

P. Droetus cap. 8. Consilii novi de pestilentia, saith, *An Amulet of Quick-silver prevails against Plague and Witchcraft* : An ignorant Physitian I know, layes it under the Pillow in a quill.

Marcellus Donatus in Medica Historia Mirabilis, hath discussed many things concerning Witches and *Demons* : amongst the rest he questions whether *Galen* did believe there were any *Demons* or no, and he brings this Sentence in his Book of *Medicines easie to be prepared*, to prove he did, *Caridion, et latum cuminum, et zochii radicem ad tertiam partem decoque, et ex vino veter, potui da, gset et glaneum ossa, hac enim suffita Demones abigunt. See lib. 2. cap. 1.*

Greg. Horstius: Sect. 7. quæst. et Epistol. Med. writing to *Hector Schlanhovius* in Answer to his, disputes the Case, Whether Natural Remedies may cure a Disease from a Preternatural Cause, and it may sometime; Ulcers have been cured, so writes *Schlanhovius*, *Petrus Pomponatius lib. de Incantationibus*; and *Horstius* reckons two, one that had a sore Breast, out of which came a long piece of Glasse; another of an Ophthalmy, voided pieces of the Besome, and they lost the Besomes they had newly bought, the Witch used them; but it is but sometimes, and most in outward Ails, that common Medicines will cure.

Fourthly, Use lawful, and make the Witch use those Ceremonies she knows to Cure the Sick. Master *Culpeper* relates how one tied in *Pudendis Virilibus* so that he could not joyn with his wife, was freed by making Urine through his Wives Wedding Ring, *Barthol.* mentions the like of pissing through a Birch Besome.

One white Witch is recorded to Cure by the heads of Crows and Braines of Cats: And if Natural Remedies can have a Preternatural force given by VVitches, to cause Diseases; why not as well, when they please, to Cure Sickneses? As *Mrs. Bodenham* of *Salisbury*, 1653. sent five ragged Boyes (Spirits) (it seems the Devil is poor, he can keep his servants no better cloathed) with *Mrs. Goddards* Maid, to gather in *Wilton-Meadow*, Dill and Vervain, together with which, she gave the paring of her Nails; some were to give in broath to rot their Guts, the other to rub about the Pot sides, to make their Teeth fall out; these spiritual ragged Boyes were also so hungry, that *Mrs. Bodenham* threw them some bread, and they eat it, and danced; they could not tell where the Hearbs in the Meadow were, till they removed the Snow, and looked about as others may do; young Demons! from all such, and participating in their actions, the Lord deliver us and defend; for, it is He that worketh in us both to will and to do, even of his good pleasure; and it is not in man to direct his wayes; for, in him we live, move, and have our being.

Some use writ Charms, Verses, and Characters: *Paracelsus* had some knowledge in such, VVitches do nothing by the Stars, they are GOD'S Creatures, of noble use, and for mans use.

Fifthly, The VVitch is sometimes forced to take the Disease her self, and sometimes is sick, as the party she afflicted was; sometimes dies; when she is cast into Prison the Sick are sometime delivered; sometime he or she (they are most Females, most old women, and most poor) must transfer the Disease to other persons, sometimes to a Dog or Horse, or Cow, &c. Threaten her, and beat her, to remove it. For the verification of these, read Authors.

Sixthly,

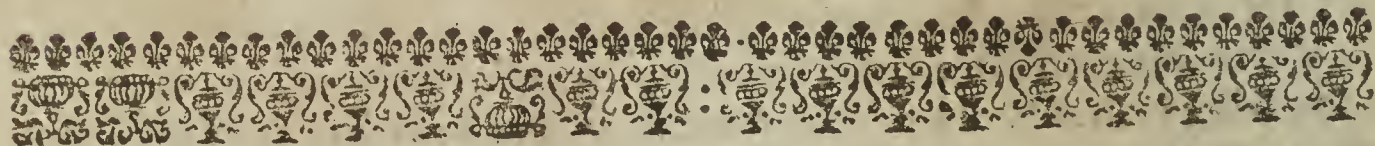
Search and see if under the threshold of the Door, in the Thatch, or in the dust of the house, as Witches Powder is laid, whether there be no Charms, Images, writ Characters, or other Telesms; for these took away and destroyed, the Effascination ceases; Master Lilly in his *Judgement upon the twelve Astrological Houses*, in his *Introduction to Astrologie*, hath set down diverse Natural Remedyes against Witchcraft.

Seventhly, Get the Witch, put her in Prison, her Power then ceases, Satan leaves her; sometimes she then acquits those she hath bewitched, if Satan will give leave; however, her bewitching of others is prevented.

I have been brief, otherwise things might have been described more cleerly, and fully; *Zoilus* and *Momus* may carp.

Velle sum cuiq; est nec voto vivitur uno.

Μὴ νυμίσῃς βαλοῖσι, χάρις βαλοῖσιν ὅπερ εἶ
μόνον τῷ Θεῷ πρωτῶ μεγίστῳ καὶ ἀρίστῳ κοσμήμα.



BEcause there be many that will not believe the manifold and manifest Experience, many in all Ages and Countreyes have had of these things; yet when they see the Scriptures (to which most, if not all, yield a reverence to, and belief in) in plain words and Historical expressions to make out the same, they may be convinced of their former rigid Incredulity: Wherefore we drew out these places of Scripture, to offer to the Readers perusal and consideration; literally they are so to all; but if they are to be interpreted, why may not I have the liberty to interpret them to the best of my knowledge, as well as another, for the defence of his way?

1. That there be Witches, or those that have familiarity with Spirits, or familiar Spirits, Wizards, Conjurers, Diviners, &c. See 2 *Chro.* 33. 16. 2 *Kings* 21. 6. 2 *King.* 23, 24. 1 *Sam.* 28. 7, 8, 9. *Acts* 8. 9, 10, 11. *Exod.* 22. 18.

2. That Natural Remedies expell Devils, and help the bewitched, *Tobit.* 6. 2, 7, 15, 16, 17. and *Tob.* 8. 1, 2, 3.

3. That the Power the Devil gives, is on condition of worship to him; *Luke* 4. 6, 7.

4. That

4. That Witches can make inanimate things Animate, turn water into blood, make the bodies of the dead arise, foretell things to come, &c. through the Power the Devil giveth them by the permission of God, *Exod. 7. 20, 22. and vers. 12. Exod. 8. 7. Num. 23. 8, 9, 10.*

5. That Spirits Immediately, as well as Mediatly, by Humane Agents, may hurt and disease: *Job 2. 7. Luke 1. 19, 20, 22.*

6. That the best of Men may be hurt by ill Spirits, by the permission of God: *Job 2. 6, 7. Job 1. 12, 13, 14. Matth. 4.*

7. That Spirits commonly work by stirring up Natural Causes, *Job 1. 16, 19.*

8. That they act by Ceremonies, the good as well as bad, *Exod. 7. 11, 12, 22. Exod. 8. 6, 7-17. Isaiah 6. 6, 7. Jerem. 13. vers. 1, to the 12. Jerem. 24. vers. 1. to 10. Jer. 27. 2. & 28. 10. Jer. 51. vers. 60, 63, 64. Ezek. 4. and 5 chapters. Ezek. 12. 18. & chap. 24. vers. 3, to 6. chap. 37. 16, 17. Job. 9. 6, 7. Acts 2. 2, 3.*

9. That all have not Power, as to bewitch, so not to heal, or cast out Devils, by the means and Ceremonies that others may, *Mat. 10. 1. Mark 9. 18, 19. Acts 19. 16.*

10. That many Devils may be in one body; in some seven, as *Mark 16. 19.* or one alone, as *Tobit 8. 3. Acts 19. 15, 16.* A Legion, that is, many thousands, *Luke 8. 30.*

11. That the Devil may possesse Man, see all the aforesaid places, and also Beasts, *Luke 8. 33.* compared with *Matth. 8. 28, 30.*

12. That all are not possessed alike, that are alike possessed, *Mar. 9. 17. to 29. Luke 8. 30.* some are Dumb, as *Mark 9. 17.* some speak, as *Luke 8. 30.*

13. That the evil Spirits may torture, and would destroy Man, *Mark 9. 22.*

14. That the Symptoms from Preternatural Causes, are more violent and strange then from Natural, *Mark 9. 10, 20, 26. Luke 8. 30. Mar. 5. 3, 4, 5.*

15. That those possessed may do Preternatural acts, often beyond the Power of Men to do, *Luke 8. 29.*

16. That the evil Spirits can go no farther then God permits, *Exod. 8. 18, 19. Luke 8. 33. Job 1. 12. Job 2. 6. 1 King. 22. 19, to 23.*

17. That good Spirits, and also bad, *quatenus* Spirits, have done, and consequently may raise Earthquakes, and Winds, and make, and appear in Fire, *Job 1. 16, 19. and Job 31. 1. Numb. 9. 15. Exod. 24. 17. Exod. 13. 21.*

18. That one Spirit may destroy an Army of men, *Isai. 37. 36.*

19. That Spirits can see all the world in a moment, *Luke 4. 5.*

20. That

20. That Spirits both good and bad can make the natural fleshy bodies of Men to flie in the Air, *Matth. 4. 5, 8. Acts 8. 39. 1 Sam. 28. 14.* and that very swift, *Luke 4. 5.*

21. That there be degrees of Spirits, even as there be greater and lesse, so better and worse, *Matth. 12. 24. Jude vers. 9. Revel. 12. 17.*

22. That Armies of Spirits, horsed and armed, may fight and run to and fro in the Air. *2 Maccabees 5. 2, 3.*

23. That Spirits may raise Natural Bodies, and use Natural Weapons, and do therewith Actions on Earth, *2 Maccabees 3. 24, 25, 26. 2 King. 2. 11.*

24. That the good and evil Spirits may be sometimes together, *Job 1. 6. Job 2. 1. Jude vers. 9. 1 King. 22. 19.* to the 23.

25. That Spirits are not tied to one place, but wander up and down, *Job 1. 7. Job 2. 2. God is every where, 2 Chron. 7. 18.*

26. That a million of Spirits may be in one room or place, *Luke 8. 30.*

27. That Spirits may assume Natural Bodies as ours, and put them off again, *2 Maccabees 3. 24, 25, 26. Gen. 18. 2. Gen. 19. 1. Judg. 13. 3, 19, 20. Exod. 24. 10, 11.*

28. That Spirits appear after diverse manners and shapes, *Dan. 5. 5. Gen. 3. 1, 2. Job 4. 14, 15, 16. Ezek. 1. 4. to the 14. Acts 2. 2, 3. Exod. 3. 2. Acts 9. 3. to 7. Exod. 24. 9. 10, 11. and chapt. 13. 21.*

29. That the Bodies and Instruments Spirits raise, when they would perform Actions here on Earth, are sometimes so material that they are tangible as well as visible and audible, *2 Maccabees 3. 24, 25. Tobit 6. 5, 10. Gen. 19. 10. Luke 24. 39. Tobit 5. 6. 2 Maccabees 5. 2, 3. Joh. 20. 20, 27. compared to Luke 24. 39, 40.*

30. That are Spirits sometimes only audible, not visible nor tangible. *1 Sam. 3. 4, 5, 6. Act 9. 7.*

31. That Spirits, with the bodies they raise, perform divers Humane Actions, *Tobit 3. 17. Tobit 6. 8.*

32. That they sometimes eat and drink, *Tobit 6. 5. Luke 24. 41, 42, 43. compared with John 21. vers. 5. to 15. Gen. 19. 3. Gen. 18. 5. to the 9.*

33. That they be guides in Journeys, *Exod. 13. 21. Tobit 5. 6.*

34. That they have washed their feet, and lye down like Men; *Gen. 18. 4. chapter 19. 2, 3.*

35. And it may be construed that they use coition, and beget, from *Gen. 6. 4.*

36. That Spirits appear more or fewer; *2 Macc. 5. 2, 3.* an army appeared; *Gen. 18. 2.* three Spirits, & *Gen. 19. 1.* two appeared, & *Tobit 3.*

37. but one; and what is not in Scripture by manifest expression, may be argued

argued from thence by necessary Deduction; and what is said of Angels, is referable to Spirits, for all Angels are Spirits, but all Spirits are not Angels.

The Power of Spirits is not to be compared to, nor limited by the Power of Natural Causes; and if the motion of one natural thing cannot be solved by the motion of another, much lesse may supernatural be solved by natural Causes.

And if Lightning will so soon exanimate Men, and they die suddenly, no wound seen, but only black; and drink up Buckets of Water, not hurting the Bucket; or contrariwise, breaking a Barrel, and fixing the Beer in it that it shall not run forth; or melt the Sword in the Scabbard, the Sheath it is in, unhurt; or Gold to be melted in the Chest, that being safe, or if Herb Moonwort will unshoe the Horse and loose his fetters, or Herb Loofestrike tied about Oxens necks make them agree; or if Herbs, or Lozenges of Roots of Ciclamen, or *Caro Bufonum* will cause Love; Darnell, madness; Wine, mirth and alacrity; and Corral, Miselto, and Wood-Nightshade release the bewitched, and drive away Fiends; or if the Loadstone can draw Iron, or Gold Quicksilver; or if a few Graines of prepared Gold will blow up an house, or Wolves Guts unseen astonish Horses, or the looks of the Basilisk kill Men, or Unicorns Horn, Spiders; or if the Ash-Tree will kill Adders or Serpents; the *Remora* stop the Ship in its carrear: or *Torpedo*-fish, benumb the hands that holds the angle, at the hook of which she is hung; or if an Air or suddain blast can take away all mens Limbs, and sometimes Senses, and make Apoplectick; or the fume of Char-coal in a close roome make lethargick; if *Apium Risus*, or Herb *Sardis*, will make Men die convulsive and laughing: if these, I say, and thousands their like, be really true, (which our other Writings may manifest, if they come ever to be published) let these first be solved by Reason and by the course in Nature on other things, before supernaturals come to be compared by natural, and to be denyed to be, by reason of the impossibility of their cause.

What reason is there why some should fast divers Months, and others Years, and some eat twenty times as much as most Men? why should Chamelions live without eating or drinking, and Tortoises and Salamanders diverse months, when Man and most Beasts must feed every day? why should Flyes, Swallows, Butterflies, Caterpillers, &c. lie dead and senseless all Winter, and revive in Summer, when most creatures either live alwayes alike, or die for altogether? why should some creatures live in two Elements, when most cannot? Tortoises lie covered in Earth, or lie on Earth in the Sun, or swim in the Water;

some American-Fish come on the day time on Land and eat grasse; the Sea-Calf, Crocodiles, and Otters do the same; and why should the Salamander live in the fire, when none else can? and Seamen, that are sometimes caught by Fishers, exactly formed like us, can live on Land as well as in the Water: which things our *Physiology*, *Jatrosophy*, and *Pneumatography* declares; how comes the Stomacks of Hens to digest Gold, Stones, and Pearls; and Dogs Bones, the *Struthiocamelus* or Ostrich digests Iron; and *Tyburones* Dog-fish, and Sharks concoct Cloaths, Shoes, Hats, Caps, &c. and who gave the diversity of appetites to all these creatures, and thousands more? for as these differ one from another, so others from these: how doth the ebbing and flowing of the Sea, *magnitudine et numero*, differ in diverse places? and why should the Needle touched, turn alwayes to the North-Pole? the stony birth at *Agendicum*, whole Towns and Armies turned Stone suddainly and secretly with the Air? the birth of a Childe at *Prague* having all its interne Bowels hanging forth, from its Mother, seeing a Calf so exenterated three Months afore her delivery? the force of Imagination, the Causes of Sympathies and Antipathies, are difficult to find out; some swoond at Cheese and yet eat Cheese-Curd; some sweat, and are in an Agony, when brought afore a roasted Pigg, and yet love Pork; some swoond at a Breast, and yet eat a Shoulder of Mutton; and some swoond at Cats, and others at Eeles, that are in the room with them, though unseen and unknown; whence is it that some long for Posies, and Kisses, and to eat mans Flesh, and rotten Carcasses? But we must passe by many, to speak of many: why do some Trees in *America* bring forth twelve times in a Year, and Rice in *Cochin China* thrice, when our Fruits and Grain come but once? and why have our Women commonly but one at a Birth, when those of *Egypt* have often three or four? whence is it that many and huge Fishes that swallow many and huge things, swallow with them no Water, and we must, it runs in by our Nostrils? why is our meat other animals payson? and how come some to live as well under the torrid, as others under the frozen Zone?

Thousands more of Natures *Aenygma's*, Problems and *Phanomena's* may be produced, but we guesse by a peny how a shilling is coyned; and these may confute the Pride and Presumption of those, that will undertake to solve all by their Imaginary Reason, and not only these but supernatural things too, or else they will not believe them to be true: These things neglected, have been the cause of all falseness, stubbornness, and mistakes in Learning.

1. The not making Experience (which should be manifold, as well as manifest) the foundation of that, that Reason is made the superstructure
2. The

2. The want of distinction betwixt likes,
3. The binding Nature up to one Method and Rule, and not allowing every thing its varieties of manner, and degrees of measure.
4. The making general Rules, before particulars were truly and fully known.
5. The too great confidence and idleness, in judging all things we do not know, by those we know.
6. The mistake of things Casual for Ominous, and Ominous for Casual.
7. The too great Superstition men yield to, and unquestioned belief they have in, received Opinions, Traditions of Ancestors, and what ever is in popular applause; defending their own belief, not by their own Experience, but others conjectures.
8. The proving some things not to be true, by proving others to be false; as Mr. Scot, &c. about Witches and Spirits have done, who think they have proved Witches Juglers, by proving Juglers to do their tricks by flight of hand, and *deceptio visus*.
9. The judging all by one, when as we should judge one by all: one sheweth that another *may* be so, but not proveth that all *must* be so.
10. The want of the consideration of Gods consideration in making this world; every thing was made for another, nothing in vain; Creatures had particular parts made for every particular office, and wisdom given to all answerable to their parts made to be used: every thing hath its extreams of little and much, and mediocrity, & its Friends and Foes in the Creation; every place must be filled, and every office occupied: somewhat was made for every *Genius*, and some *Genius's* were made purposely to know and see the Mysteries and variety in the Creation; these not well known and weighed, are the maintainers of Ignorance and perpetual Controversies: to which we might add, the putting the Cause for the Effects, and the Effects for the Cause; and the particular Phantasies of Men, for the general Reason of Man. Some critical distinctions needfully may follow; neither are all Juglers, Tumblers and Trick-shewers, *quatenus* Juglers, Tumblers, &c. Witches, (so that those that shew no such Tricks may be Witches, and they that shew such Tricks may not) nor are all that be Witches, *quantenus* Witches, Juglers, Trick-shewers, &c. therefore those that deny the being of reality in Witchcraft, because there is fraud and delusion in another thing, prove things by mistaken and unnecessary consequents; neither have all that have been condemned for Witches, been Witches, nor have all that were Witches, been condemned for, or reputed the same: neither are

all things that are reported, true; nor all things that are true, are reported: the proving one thing false, doth not deny another to be true; and the proving falseness in any one thing, doth not prove there is onely falseness in that thing: Shall we judge because there be some Hypocrites in Religion, that there be none sincere? or because one Man lyed, therefore no Man may speak true? for he lyed not, *quoad* a Man, but *quoad* untrue; we must see where the distinction and streis of an Argument lies, whether in the Thing, or its Attribute, and therein concerning Witchcraft, many mistake themselves: if we will go about to prove in any Profession that there be Impostors and Dissemblers, we shall sufficiently prove thereby that there is truth in the thing, from which these Impostors and Dissemblers do recede and deviate; else they will be proved not to be Impostors and Dissemblers: It doth not follow that because one Man lies awake with his eyes shut, and another lies asleep with his eyes open, that all men must do so: Witches may do all that Juglers do, but Juglers cannot do all that Witches can do; and to condemn the fraud and impotence of the greater, by the fraud and impotence of the lesse, is an impertinent proof: and also they differ more then *quoad gradum et modum*; we must not prove by sleep that death is the same, because it is like it.

Somnus est mortis imago, omne simile non est idem.

Some believe concerning Witches, and not concerning Spirits; and some believe concerning Spirits, and not concerning Witches; and some believe both, and some neither: and as many men did commit that, that was false to writing, so many men did omit that that was true in writing; and many things are written that are true, that are not fully written as they are true.

But sometime there is more controversie and dispute about the word; one speakes, *Witch*, as to its vulgar acceptation, another as to its genuine signification; and perhaps both may mean one thing. I perceive many things we have writ in this Book are not so strange to most *Londoners* as to Country People; and many things are more familiar to Country People then *Londoners*; and the Vulgar do commonly judge all by that little Experience they have; and I am confident ten thousand People in the City of *London*, and proportionably in the Country, can bring their Experience of these things: And the onely way to decide all controversies, is to have, as it were, a trial at an Assizes, and all the witnesses to be sworn; many would depose upon Oath their infallible Experience in these things, and Experience must be that that must umpire betwixt

twixt us, that is from *Experior*, to have tryed; but opinions come onely from *Opinor*, to think. *Quot homines, tot sententia, velle suum cuiq;* *est nec voto vivitur uno*, men are ready on all sides to receive that they do in part already believe.

Now a few Syllogistical Reasons to prove there be Witches.

If Spirits ever did assume bodies, they may assume bodies: But the Scriptures, besides multiplicity of Authors and fecular witnesses, manifest that Spirits have assumed bodies: *Ergo* they may.

If there ever have been Witcheries, Exorcisms, and Conjurations, there may be: But the Scripture, and many Writers, and Moderne Experience, testifies there have been such: *Ergo* there may be Witcheries, &c.

If in all Professors and Professions there hath been both falsity and reality, then the Professors of Conjuraton, Exorcismes, and Witchcraft may be some false, and some true: But Scriptures, Writings, and Experience testifies, &c. *Ergo*.

If the Power of the Devil can do onely what Man can do, and onely as man can do it, then there be no Witches: But the Scripture, many Authors, and Vulgar Experience, shewes the Devil doth higher things then Man, and in another manner then Man can: *Ergo*, there may be Witches.

If there ever were such Diseases in Man that were impossible to be effected by Natural Causes, they must be by Supernatural; and if so, by Diabolical; and if so, by Agents: But it is clear there have been such: *Ergo* we conclude the Devil hath done these, and that by Agents, which we call Witches.

If there ever were any that could make Water Blood, raise the bodies of Men buried, and make Inanimate things Animate, &c. and not by the Power of God, nor Natural Causes, it must be from the Devil: But the Scriptures clearly shew such have been: *Ergo*, there are such as work by Devils.



A Relation of Mary Hall of Gadsden, reputed to be possessed of two Devils. 1664.

Mary Hall, a Maid of Womans Stature, a Smiths Daughter of little Gadsden in the County of Hartford, began to sicken in the fall of the Year, 1663. It took her first in one foot with a trembling shaking and Convulsive motion, afterwards it possessed both; she would sit stamping very much; she had sometimes like Epileptick, sometimes like Convulsive fits, and strange ejaculations: she was sent to Doctor Woodhouse of Barkinsted, a Man famous in curing bewitched persons, for so she was esteemed to be; he seeing the Water and her, judged the like, and prepared stinking Suffumigations, over which she held her head, and sometimes did strain to vomit, and her distemper for some weekes seemed abated, upon Doctor Woodhouse direction; Then reinvigorating, were heard in her strange noises, like mewing of Cats, barking of Dogs, roaring of Bears, &c. at last a Voice spoke in her, *Was Cat, what a Cat? nothing but mee*; this was about the beginning of August, 1664. and after this the evil Spirit spoke often, exercising the tricks and torments, convulsions, and elevations of the Maid, as before it spoke, with some Additions.

The manner and matter of the Spirits speaking was on this wise:

If any said, *Get thee out of her*, Satan; the spirit replied, *We are two*; and as oft as any said, Satan, or Devil, it would reply, *We are two*; and would say, *We are onely two little Imps, Gfe Harods, and Youngs; sometimes we are in the shape of Serpents, sometimes of Elyes, sometimes of Rats or Mice; and Gfe Harod sent us to choke this Maid, Mary Hall; but we should have choaked Goodman Hall, but of him we had no Power, and so possessed his daughter; we came down the Chimny, riding on a stick, and went first to Mary's foot, whereupon her foot trembled first of all her distemper.* At other times, upon diverse occasions, either voluntarily, or in answer to the questions of those that came to see her, they said, *They would do more mischief if they could; yea, they would destroy all Mankind, and be revenged on their Adversaries, but God was above, they had not Power, yet many times they would speak Blasphemously of God; and say, God cannot cast us out, we are above God; we are four to*

one,

ore, (meaning the two Witches that sent them, and they two, against God) and do you think we cannot deal with him well enough. When some came to pray, they would say, *You shall not cast us out, we will tire you all out*; and when they had done praying, the Spirits would say, *Did we not tell you, you should not cast us out? where is your God now?* When one of Saint Albans came to pray, the Spirits said, *Get you gone, for we cannot abide you*: to another they said, that spoke to them of God, *Get you gone, it is dark, it is late, you will be benighted*.

Sometimes to those that came to cast them out, they would say, *They would be gone to morrow; or that they had a short time, and therefore must be busie in shewing a few pranks more, ere they went out*; at another time they would tell them, *They must choak her, and they would not out yet*.

Sometimes they would bid her, *Mary, choak your self, when she went to eat*; and when she went nigh water, *Mary, drownd your self*; and when she would not do it, and they wanted Power to make her, they would say, *Ah Fool, Fool, Fool, Fool, what will you not drownd your self?* when she was nigh the Fire, they would say, *Mary, put your head into the Fire*; or, *Mary, put your head into the Pot*, and sometimes of a suddain they would dop down her head, as if she should put it into the Scalding Pottage, but could not effect it.

Because many People came to her, her father, in September sent her to several Friends Houses, five or six miles more or lesse distant; where Friends met to pray; and the Spirits would say, *Mary shall not ride*, and would lift her up, and make her shake, so that they were fain to hold her on the Horse; but formerly they suffered her to ride without interruption; since they begun to speak, when she went to read in the Bible, they would say, *Mary, do not read*; or, *Mary you shall not read, for Books are all against us*; her father would say, *She shall read in spite of all the Devils*, and so she did alwayes without interruption; for when she read, she was not molested, but once they did convulse her Arms, and threw the Books far from her.

When some prayed by her, and said, *At the Name of God shall all Flesh Tremble*; and at the Name of Jesus shall every knee bow, they would make her to tremble, and her knees to bow; and when so done, laugh and sing, *We know how to cheat you, and make you believe any thing*.

Yet sometimes they would say, *We are Lyers, and God is true*; and when God speaks the word, *we must out*: and at other times they would howl, and lament, and condole their condition, and cry out, *We are undone, we are undone, we are miserable and tormented!* and immediately there-
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upon,

upon, they would bark, or sing, or howl, or make a jearing, and set a tune, and make *Maryes* feet move thereto according.

And when any blamed them for mocking at God, who was able to make them miserable to all Eternity, they would answer, *They could be no worse then they were, and that if they were out of Mary Hall, they must go again to service, to the Witches that sent them in; to them they must return, and their work they must do; and as much mischief at they can, against all that are their enemies.*

Sometimes when questions were asked, they would make no answer; and sometimes, answer to each question; sometimes indirectly, and sometimes directly; sometimes seriously, and sometimes scoffingly; and sometimes would do nothing, but say and gainsay themselves: one spake to them in Latine, and they answered, *We cannot speak Latine;* and presently they said, *If we can, we will not;* the father thinks one speaks one thing and the other another.

They would often repeat what Doctor Woodhouse had done, and said, about their casting out, and remember all exactly, and laugh at him, saying, *Doctor Woodhouse would have cast us out, but he could not; he is a cunning fellow, but we are cunninger then he; let not him think a few flaps will expel Satan.*

Sometimes they would Blasphemously say, *God was a Bastard,* let him come if he dare: and when some good men had done praying, the Spirits would say, *Where is your God now?* and afore they began, they would tell them, *They should weary them out.*

When Goodwife Harwood, the Witch, that sent them, (as they say) came, they said, *Oh Gfe Harwood! are you come! that is well; it is well you are come; we were sent by you, Gfe Harwood: she denyed it; Then said the Spirits, What! will you deny us now! Gfe Harwood, you sent us to choak the Father, and having no Power of him, we were to go to his Daughter; and we have endeavoured to choak her, but cannot: and when Gfe Harwood was going away, the Spirits cryed, saying, We will go with you, Gfe Harwood; Oh let us go with you; will you leave us, Goodwife Harwood? but Gfe Young, the other they accused, never came to vindicate her self.*

Doctor Woodhouse got *Mary Halls* nailes that were cut off, and with somewhat he added, hung them up in the Chimny a reefing over-night; and by next morning Gfe Harwood came, which they thought to be caused by the aforesaid things.

When it was talked amongst the Household that Gfe Harod should be had before a Justice; upon the Spirits accusation, the Spirits would plead for her, and say, *Do not have Gfe Harwood afore the Justice: But*

after

and Supernatural Causes.

after she had come, and denyed them, they would say, *L. wood be hanged, if she will, because she denyed us.*

The voice these Spirits uttered, differed; the father said, he thought one had a shrill voice, and the other a great; sometimes they would speak like a Child, and drawling; sometimes greatly, and sonarously; sometimes they would imitate the voices of those that were in the House.

Ere they speak, the Spectators beheld her Breast to rise, and by the gradual lifting up of her Breasts towards her Throat, somewhat seemed to ascend; then it came into her Throat, and distended that, so that her neck seemed at sometimes as if a roll was in it.

Sometimes her lips in speaking were not moved, but commonly they were, and her tongue alwayes; for the Spirits by the pains she felt, and by the swelling of those parts seen to the Spectators, came to the root of the Tongue, and moved it.

Sometimes they came thus to her Throat, to try if they could choak her, and her breath would be stopped for a while, and then be at a little more liberty; and presently they would distend and swell her Throat again, so that she was ready to swoond, and for a while laboured for breath: sometimes she had many of these fits, and sometimes was freed a good while; she slept well, and eat freely, and all the while she read, the Spirits troubled her not; so that eating, reading, and sleeping, were her immunity, or times of reprieve.

But when People prayed, they tore and tormented her; yet at sometimes they lay still; and if she sat, on a suddain they would make her leap up a good height; sometimes in length she would leap an Extraordinary way; sometimes as she lay on her bed, and was fain to be held, on a suddain (while others were praying, the Spirits lying still a good while) she would leap up and hit her head against the Beds Testor.

Sometimes she would beat her self, sometimes with one, sometimes both hands, chiefly on the Breast.

Sometimes her legs would go, fast and violently, kicking of the ground, and the Spirits would say, *Come, Mary, Dance*; and then they would make a tune, and make her feet to Dance it; sometimes they would say, *Mary, make a mouth*; and they then convulsed her mouth, so that her lips seemed gristles, and her Nose was sometimes drawn up; another time they should say, *We will put out your Eyes*; and then they would so draw together her Eye-lids, that scarce any extuberance of the Eye could be perceived.

Sometimes they would say, *Come, Mary, turn round*; and then they would whisk her round; sometimes they would say, *Turn half round*, and she would do accordingly.

Sometimes when the Spirits moved her Tongue, some of the House would catch hold of it, to stay it, and it was pulled from them.

They read out of Master *Culpepers* Books, that *Mistletoe of the Oak*, was good against *Witchcraft*; wherefore they got some *Mistletoe*, and applyed about her neck, and she trembled; and to what part soever they applyed it, so as it touched her Flesh, she trembled; by which they perceived it had prevalency against Diabolical Incantation; but did the Maid no good, as to the Expulsion of the *Cacodemons*.

When Doctor *Woodhouse* ordered some things to be boiled for her, as soon as they began to boil, the Maid, or the Spirits in her, did tremble and shake, and so continued all the while those *Antidemoniack-Medicines* boiled.

Though she was for the most part most tortured and molested when any prayed by her, yet she was willing thereto, because desirous to be rid of that enthrallment; yet commonly we cannot tell how to entertain willingly a present misery, though it bring to us an after extraordinary happiness.

All this while she looked pretty well for colour, and kept her Flesh; she was a Civil fair-conditioned Maid, and her Friends inclined to the *Anabaptists Sect*, and most that came to pray by her were of their Teachers.

She would sometimes be forced against the walls, scrabbling with her hands as if she would run up; the Spirits would precipitate her in diverse manners, but that they wanted Power, as sometimes they said they could not hurt an hair of her head, and though they tortured her body, they could not damnifie her Soul; her mind was free and unhurt, when her fits were off, and when the Spirits were no way occasionally moved.

As soon as Doctor *Woodhouse* had given her a Spoonful of some Liquor, being scarce got down her Throat, she fell down in a swoond; so that it is apparant some things are Antipathetick to *Demons*.

I told them I doubted natural Remedies would do no good, otherwise I could have advised them to give her Powder of Coral, of *Piony*, of *Mistletoe*, of Herb True-Love, and of Saint *Johns-wort*, severally, now some of one, and anon some of another; and to have hung, *Rosemary*, *Mistletoe*, *Ivy* and *Coral* in the house, and about her neck, or to have given her the Decoction of them at any time, specially in the fits, in such manner as she could best take them.

The Evil Spirits would rarely take notice of any, or speak to them if they stood civilly in the Room, unless that they first spake to, or concerning the Spirits; they would sometime say, *We may easily be cast out,*

one word will cast us out; the standers-by would presently ask? *What word?* Adjure, said the Spirits: but they tryed that, & many other ineffectually.

I went over to have seen her, but she was not at home, and her Father and Uncle said, *they knew not whither she was carryed by some other friends she had, that used to pray with her*; Therefore I made it my business to examine strictly, her Father, Brother and Sister, at different times, and also her Uncle, who were most constantly with her and saw all her changes; and also in the Town I examined some that were present with her in her fits, and of some Neighbour Towns; who held alike in their confession.

Since, in September, October, and November, little talk hath been of her, but I hear, she is so afflicted still; but the Spirits lie still for the most part, unless by questions, or praying, they are disturbed; sometimes they say, *they lift her up to a great height*, but say, *they cannot hurt one Hair of her head*.

Since, on December 1. I was there, and saw the postures and carriage of the Maid: when I went first into the house the Maid was feeding, and looked well-bleed, seemingly she was very well: I asked the Spirits some questions, and they answered me, but very foolishly; they said, *They were sent by Gfe Harod, who gave them her Soul to come into Mary Hall*; I asked them if they were sent by a Councel of Superiour Demons? they answered thus, *We will not tell you, that we won't, that we won't, that we won't*. I asked them, if they did not fear Gods punishing them to all Eternity, for these endeavours of wrong to mankind? they answered, *We do not fear God, we care not for God*. I asked if their Superiour Demons, or Masters, sat in a Local Hell, to give out commission, to such as they, to go and do their service, or whether the chiefer Spirits also did possesse any, as they did? they said, *We won't tell you, that we won't*. I asked them, how they liked the Bible? they made no answer. I asked to what purpose were their foolish, idle, unnecessary tricks, they tended not to advance the interest of their Masters Kingdom? they answered nothing. Both in her reading and feeding, both her fits of speaking, and convulsive fits molested her: always when she spoke, her voice was intelligible, plain, and modest; they spoke scarce to be understood: always afore they spoke, her Throat swelled, her Face grew red, her head shook, and was wreathed about, until they had done; when I caused her tongue to be held out of her mouth, their voice was more obscure; it is sometimes hoarser, sometimes shriller; sometimes small, sometimes great; sometimes her Throat swells more, sometimes lesse, and her Breast is elevated; she went to read, they told her, *she should not*, yet she did; she then had a shaking.

shaking of one Leg; I laid my hand upon her knee, and then the motion ceased there, and writhed her body; in her going, one Leg was took, as it were, with a cramp; but sometimes she goeth very well; nothing happens alwayes, and each sometimes; sometime one member, sometime another; sometime in one manner, and sometime in another; sometimes almost all the members, and sometimes scarce any.

While I was there, Goodwife *Hall* told me, that the night before the Spirits told her, *she should not sleep*, and would sometimes heave her up in bed, and tell her, *Mary, we will buy you a black Gown, Hoods, and Scarfs, and Ribbins, Hay! Ribbins, Ribbins, Ribbins, Ribbins.*

Not being satisfied with what I saw, I went over to *Barkinsted* to Doctor *Woodhouse*, who was her Physitian, and he told me he really thought *she was possessed*, and he told me two able Physitians, (whose names I have now forgotten) were with her, and told him *she was Demoniacally possessed*, and that they being very lately in *France*, saw there a whole Covent of Nunns so handled as *Mary Hall* was, with their Abbatesse; onely this Symptome was more in *Mary Hall*, then any of that Covent (who were to the number of thirty possessed with Devils) that ere when the Spirits spoke in *Mary Hall*, in their presence, her Throat, on each side, was extended to the bigness of a mans fist; Also Doctor *Woodhouse* said, one of her keepers told him, that he and another man held her in her Chair, and she leaped up from them, and they thought she would have gone out of their reach, had they not pulled her down and held her; and another time, two men held her, and she leaped out of her Chair, and until her fit was over, they could not force her down again: her fits commonly are very short, especially when they are very often. When she came to be cured, with Doctor *Woodhouse*, she sat very still a while in his Physick room, and on a suddain, she fell a stamping, and so continued half an hour, till she was all on a sweat, and made the house shake.

Doctor *Woodhouse*, gave her a Venificuge, a Chymical preparation, given in the third part of a grain for one dose *O; pium* the strongest of all things, many times in a Grain, makes very little alteration in the body; but this rid her, in part for a while, of her fits; but then the Spirits had never spoke in her: he hath used that Venificuge to other bewitched persons with good successe; and to a Child of his own Town, that the People brought information it was in convulsion fits, he sent convulsive Remedies; they did no good: then he questioned the *Querents* what fits they were, *They come*, said they, every day, at six of the Clock; he went then to see it, and found it to begin its fit, with pulling off its headcloaths; then it fell a pulling off its Hair, and then scratching the skin

skin off its face; Mr. Sanders, the *Astrologer & Chiromancer*, was there, who told Dr. Woodhouse, *It was bewitched, & accordingly, with other Remedies, it was cured*; but the chief thing he trusteth to, is a Sigil to hang about their Necks: He cured one in *Barkamsted* also, that two learned Physicians (many there be, that know Greek and Latin, though perhaps nothing else truly, and as they ought, which many a Boy of twelve or fourteen years old knows) said, *had Hysterick Fits*; said he, You will not believe that there be Witches, but you shall see that the Party is not handled as you imagine, for Hysterick Medicines will do her no good; but I will cure her with one thing, once given in the third part of a Grain; which was accomplished.

A Friend of his, used *Amara Dulcis*, a *Mercury Placit*, gathered when *Mercury* was strong, essentially and accidentally, and applyed about the parties Neck, when *Mercury* was well posited in House, and aspected friendly by the Fortunes, and most significant Planets.

And *Tragus* saith, *The People in Germany used to hang Amara Dulcis, or Wood-night-shade about their Cattels Necks, when they feared Witchcraft.*

The Spirits in *Mary Hall* told them, *That if they would go to Redman of Amerfom, (whom some say is a Conjuror, others say, He is an honest and able Physician, and doth abundance of good) he would cast them out.*

This *Redman*, by relation, is unlearned in the Languages, but hath abundance of Practice, and is much talked of in remote parts; he was once sent to Prison for these things.

A Child being very sick, likely to die, *Redman* bids them, *Take the length of the Child with a Stick, and measure so much ground in the Church-yard, and there dig, and bury the Stick of the Childs length, and the Child suddenly recovered.*

Another troubled with an Ague, he bid *go into the Medow, and where two Cart ruts crossed one another, just there to dig an hole with his stick, and make water therein; and the party thus doing, was freed of his ague.*

A third was wished to boil an Egg in his Urine, and bury it in an Ant-hill, where were many Ants, or *Pismires*; and he presently recovered of his distemper.

But the Judge could not for these things do any thing to him and set him free; these do not deny but he may be a Witch (or Wizard as some will have men to be called) But do not prove he must be so; and I have in my Observations, collected from the Vulgar, diverse of their practices of this kinde, ridding their selves thereby of divers distempers, especially Agues, which we have shewn in our *Puretology, or Treatise of Agues*, writ in Latine, and in the chapter of *Transplantation*.

Redman

Redman, as I am informed, pretends to do these, and the like feats by *Astrology*; much indeed may be done lawfully by *Astrology*, but there be many that make that their pretence and defence, and probably use other Arts that may be unlawful, that go beyond *Astrology*.

Goodwife Hall told me, that her Daughter was worse when the Spirits lay still, and did not actuate her parts, for then she was heavy, and Melancholy, and like a weight lay at her Stomack.

The Maid is very young, and seems bashful, and modest; her Parents and Kinred are held by all very conscientious and honest People, and wealthy; so that they need use no such impostures to get money, nor would use such blasphemies and abuses of God to gain pity or admiration.

Indeed many a Jugler, or Tumbler, may by use come nigh to imitate these things, but what can such a silly, young, bashful well-disposed, and religiously-educated Maid do in these things?

Since one told me, that a Minister that was with *Mary Hall* told her, that when he came in presence, the Spirits said, *What do you do with that little Book in your Pocket?* he wondred, when as he knew none saw or heard of it; if this be true, it is *Præcognition*, and that is not Natural; it was a little Pious Book, that troubled them.

We think it necessary here to write down some discoveries of Witches, according to the manifold examination we have took of experienced People.

1. Is from their swimming. 2. From their Teats. 3. From their non-ability to call upon God as others do.

A friend of mine saw two suspected persons ducked at *Baldock*, diverse years since; one sunk presently down-right; the other, though tyed Toes and Thumbs together, could not be made to sink. *Domina Always hujus oppidi*, some years since, saw a Witch ducked at *Saint Albans*, and could not be made sink, though she strove, by putting her head under the Water, and was thrust down with Poles; and she confessed, One of her Imps leaped upon her Breast in the Water, and she could not sink: She and another man in Prison did shew their Teats; the Man had like a Breast on his side, and I suppose it was this party that *Dom. Buxton* de *Saint Albans* told me of, that she confessed, She did exactly all those things that were alledged against her: Both these persons were Eye-witnesses, and Ear-witnesses; and also that the Maid could not say *Our Father*, but *Your Father*, as oft as they demanded her to say the *Lord's Prayer*: And the like I have heard from divers, that they cannot call upon and own God, and renounce the Devil; and call God to Witness, that they disclaim

disclaim him, and all his Service, as others can. *Mary by chance*, (so nick-named) 'tis here publicly known how she swam, and could not sink with all the means she could use; and some say, *She had got Iron next her to make her sink.* *Ἐν πολλῇς hujus oppidi* a very honest Man told me, (he saw it) That about the year, 1637. *Gfe. Rose of Bedford* (for bewitching a Maid's Pease (that had denied her some) to be all, and each, worm-eaten; and another fellow to be alwayes lowfie, though shifted every day, and never was afore) was ducked, and could by no means sink; the Maid that she bewitched, as to her Pease, offered to be ducked with her, to make the other the more willing, and she sank presently, and they could scarce bring her to life with all their hast and Arts.

We must make these distinctions, The Devil can cause all Diseases that are Natural, but Nature cannot cause all Diseases that are Diabolical; the Devil, *quatenus* a Spirit, can do all manner of mischief; but *Quatenus* Inferiour, he cannot do all the evil he will; and *Quatenus* Evil, he will not do all the good he can.

Υπο ταῦντε αὐτῶ τῶ Θεῷ, ἀπίστετε τῷ διαβόλῳ, καὶ φέξεται ἅφ' ὑμῶν.

They that leap five or six yards; that speak Tongues they never learned; that foretel things to come; that are stronger then four or five men; that fly, or stand in the Air; or run up Walls without use of their Hands; or have their Face bent quite behind them, so long remaining, *Consideratis considerandis*, must be possessed of Spirits: but they that are not thus handled, may be possessed of Spirits.

Those that were in the Evangelists possessed, were not alike possessed.

Different kinds and degrees of a thing, shew it may; but do not prove that it must be another thing.

It is best judging what may be, by what hath been; but Histories mention divers that have been so possessed, therefore divers may be so possessed.

Some are thought to be bewitched, that are not; and some are thought not to be bewitched, that are.

If *Mary Hall* is falsly possessed, it doth not prove another not to be truly possessed; or if *Mary Hall* be truly possessed, it doth not prove that there are no such counterfeits.

Neither have the Imps, or Inferiour Dæmons, the power and knowledge of the Superiour, to exercise; nor can the Superiour alwayes exercise the power and knowledge they have.

Neither are all Diseases natural, cureable by Natural Remedies; nor are all Diseases Supernatural, incureable by Natural Remedies.

There is nothing in the Will of God, that is not in his Power ; and if his Will did restrain Witchcraft, it were in his power to do it : But his Will is two-fold.

1. Of Ordination.

2. Of Permission.

He ordains Good, and suffers Evil.

It is lawful to use all the means ordained of God to cure VVitchcraft, but all the means that are used to cure VVitchcraft, are not ordained of God ; and cure only by his permission, who brings good out of all evil.

Neither have the Dæmons licence from God to hurt whom they please, nor have the VVitches licence from their Dæmons to cure whom they will.

All that are bewitched, are handled after some extream or strange way, or both ; but all that are handled after some extream and strange way, are not bewitched.

All that cause Preternatural Sicknes, through the power of the Devil, be VVitches ; but not all the VVitches that be, for some cause Diabolical Sicknes, and some cure them (called *White Witches*) and some both.

Spirits frequently work without, but sometimes by, but then commonly above the power of Natural Causes, or means.

Those that deny any powers or influences, to be here in or upon Natural things, from any other then natural and common Causes, deny any thing to be supernatural ; and consequently must conclude that God could make the order, progress, and nature of this World, and its contents, no otherwise then what it is ; and to go on, act and alter by no other Causes, Methods, or VVayes, then what we see commonly to be.

Therefore whatsoever Supernatural and Spiritual may be proved to arise from the common force, and usual order of natural things, is thereby proved to be Natural ; and whatsoever cannot be solved by the ordinary force, and usual course of any Natural Causes, is thereby proved Supernatural and Spiritual.

There was Printed last year, about two sheets of Paper, concerning two possessed or bewitched ; the one was *James Barrow* of *Olaves Southmark*, whose condition was writ by his Father, to whom did divers in witness accord : He was almost two years possessed, of five Evil Spirits, and was at last dispossessed by constant prayer, at which the Devils roared, and were tormented, so that they went out of him, not in any visible

ble shape, but as it were with Belches, and like Suffocation : He was sometimes dumb for long time, sometimes stark mad, sometimes beat himself, and endeavoured to make himself away ; strange noises were heard in him, singing and cursing were sometimes present ; He said, at first like a Rat came to him ; the Imp of the Witch, or the VVitch her self might so transform her self : And some imagine, that *Nebuchadnezzar* was transformed into the shape of an Ox, (see *Dan. 4. 33. 36.*) and that, that saying, *He eat Grass like an Ox*, should be Translated, *He eat Grass, being like an Ox, or in the likeness of an Ox.*

The other Relation, in that Paper of *Hannah Cramp* of *Warwick*, had nothing extraordinary, but the Symptoms of madness, yet might be bewitched : They went to one in *Winchester Park* in *Southwark*, to unbewitch her, he asked, *Five pound* ; for (said he) *I am not sure to cure her, and if I do, if I cannot be strong enough for the Witch, after I have taken the affliction from the Maid, I must bear it my self ; but if I can be strong enough for the Witch, she must bear it, until she dispose of it to some other, for none of her Familiars will bear it : Doubtless Spirits are loth to go out of the possessed ; and the Evangelists shews some reason, saying, When the unclean Spirit goeth out of any man, he wandreth up and down, seeking rest, and findeth none ; and then he taketh counsel of a greater number of foul Spirits, and they possess the same party again, or others, more grievously.*

VALE.

Non gens sed mens, non genus sed genius ; virtus nobilitat, & Ratio homines a brutis & inter se discriminat, Symboli Æmiliani & Claudij Imperatorum.

Deo Gloria, Homini pax.

*William Drape - Practitioner
in Physic - - - - - Kitchen - - - - - Hertfordshire.*

FINIS.



